

HISTORY OF THE CHURCH

**A compilation of notes of the history of the Church by Msgr. Ramon Chiu, HP, professor of
St. Joseph Regional Seminary, Jaro, Iloilo City, Philippines**

Contents:

Ancient Church History, or Greco-Roman epoch, from the origin of the Church (33 A.D.) to the
Fall of the Western Roman Empire (476 A.D.)

1st Year Theology, 1st Sem., S.Y. 1994-1995

Middle Ages, or Germanic epoch, from the fall of the Western Roman Empire (476 A.D.) to the
Protestant Reformation (1517 A.D.)

2nd Year Theology, 2nd Sem., S.Y. 1995-1996

Modern Times, or Contemporary epoch, from the Protestant Reformation up to our own times.

3rd Year Theology, 1st Sem., S.Y. 1997-1998

HISTORY OF THE CHURCH

History of the Church – is a branch of Universal History which tells of the great events of the Church: its origin, development, vitality and social relations.

By CHURCH we mean the congregation of the faithful followers of the true religion founded by Jesus Christ, propagated by the apostles and presided and ruled visibly by the Pope and the bishops in union with him.

Division:

A. By Chronology

1. Christian Antiquity (Ancient Church History) – or Greco-Roman epoch: from the origin of the Church (33 A.D.) to the Fall of the Western Roman Empire (476 A.D.)
2. Middle Ages (Medieval Church History) – or Germanic epoch: from the Fall of the Western Roman Empire (476 A.D.) to the Protestant Reformation (1517).
3. Modern Times – or Contemporary epoch: from the Protestant Reformation up to our own times.

Some historians differ in their division of these three great epochs of Church History. Some historians put the end of the Christian antiquity in the year 800, which marked the restoration of the Holy Roman Empire through the coronation of Charlemagne (a German). Others marked the end of the Middle Ages with the Fall of the Eastern Roman Empire to the Turks in 1453. We follow the division as given above.

B. By Objective:

1. External History – describes the expansion of the Church through the ages. It describes the struggle, obstacles and triumph of the Church. It also treats on the relation of the Church with civil societies and with other religious groups, as Jews, Moslems, etc.
2. Internal History – deals with the intimate life of the Church: the development by the different heresies and schisms.

Sources:

We get information about the birth and early growth of the Church from the Sacred Scriptures most especially, the Acts of the Apostles.

Aside from the Holy Bible, the main and first source of Church History was Eusebius of Caesarea (250-350) in his works “Chronicles” and “Church History”.

Digression:

Eusebius of Caesarea was a Bishop of Caesarea Maritima. He died an Arian.

St. Jerome, in his work “De Viris Illustribus” continued the work of Eusebius of Caesarea up to the year 378.

St. Prosperus of Aquitanis, St. Isidore of Seville, Gennadius and many other Christian writers continued the chronicles of the great events of the Church.

PRENOTIONS:

Before we study the origin of the Church it is necessary that we have a general idea of the political situation in the place where the Church was born. We should have knowledge of the historical Jesus who founded the Church. We should also have sufficient knowledge of how we reckon the years of the Christian Era.

A. Political Circumstances in Palestine

The Holy Bible tells us how Abraham was called from Ur to be the Father of a great nation, that he had two sons: Ismael who was born of a slave girl and Isaac born of his wife Sara. Isaac had two sons: Esau and Jacob, the latter had to bring all Hebrew people to Egypt because of the famine. How the Hebrew people later on were oppressed by the Egyptians, and God called Moses to lead the people out of Egypt.

The Scriptures continue to narrate how Moses was denied by God the privilege of leading the Chosen Hebrew people into the Promised Land which was then called Canaan. This honor was given to Joshua. After Joshua had definitely settled in Canaan, the territory was divided among the twelve Tribes of Israel. They lived in a kind of independence from each other, although they helped each other when invaded by the neighboring peoples.



Abraham

Unity was attained only in the 9th century before Christ when they asked Samuel, the last of the Judges, for a King. The first king was Saul. It was under King David and King Solomon that the Kingdom reached its peak of power. But this was short lived, for after the death of Solomon, the Kingdom was divided into two hostile kingdoms: Israel and Judah. Then came a series of tragedy.

In 721 B.C. Salmanasar, the Assyrian King invaded Palestine and brought back to Nineveh a great number of the people. Again in 596 and 587 B.C. Nebuchadnezzar, king of Babylon, conquered the same territory, burned the magnificent temple of Solomon and enslaved the Jews bringing them to Babylon.

In 536 B.C., Cyrus, the Persian conqueror of Babylon, was more benevolent and he allowed the Jews to return to their homeland. Some of them stayed on and formed Jewish colonies. Then followed another series of tragedies during which the Chosen people were conquered by Persians, Egyptians, Syrians and Greeks.

Finally came the Romans who allowed Herod the Great, an Idumean by blood, to reign over the Jews, though he was himself subject to orders from Rome. After the death of King Herod, the kingdom was divided among his three sons: Archelaus for Judea and Samaria, Herod Antipas for Galilee and Perea, and Philip for the Transjordan territory. Later Archelaus was banished and his

territory was put under Roman Procurators. From the year 26 to 36 A.D., the procurator was Pontius Pilate.

B. The historical Jesus and His Founding of the Church

1. Christianity, as the historical religion of revelation, is derived from the historical person of Jesus Christ and his work of salvation. Hence his historical existence and the authenticity of the founding of his Church is basic and prerequisite to the study of Church History.

Since the 18th and 19th centuries there were frequent denials of the historical existence of Jesus. These were done in the name of Enlightenment and Liberalism and Historical Criticism, for example, H.S. Reimarus (d.1768), F. Chr. Baur (d.1860), D.F. Strauss (d. 1874), Bruno Bauer (d.1882) and additionally around the turn of the century we have Robertson, Smith, Drews and others.

They wrote that Christianity was an invention of the apostles and the figure of Jesus was presented as in imaginary mythical personification of religious longings and ideas. Others presented Christianity as a pious fraud of the disciples, or as adoptions and variations of the God-heroes of Greek mystery cults.

All of these theories were subsequently settled scientifically and could be passed over in silence if they had not survived in Marxist-Communist propaganda. Karl Marx, Bruno Bauer and Friedrich Engels incorporated these theories into Communism, without criticisms.

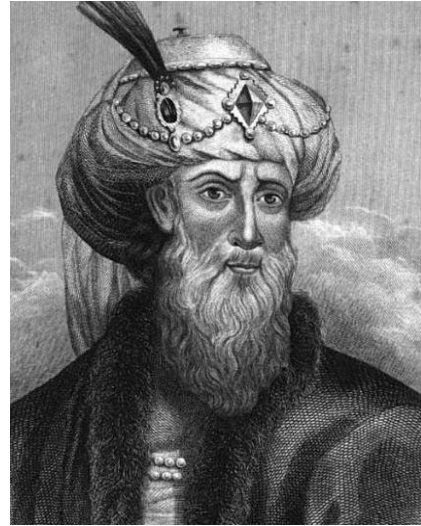


Jesus of Nazareth

Some modern liberal theologians, like R. Bultmann, tried to de-mythologize the New Testament, but by this process, the examiners were able to extricate those sections and passages which may validly be regarded as primary sources for the life of the historical Jesus. There are many details in the gospels about Jesus that remain historically provable. He was born during the reign of Herod the Great in 4 or 5 B.C. and he lived on the cross under Pontius Pilate on the 14th or 15th Nisan in one of the years 30-33 A.D.



Pliny the Younger



Josephus Flavius

Non-Christian sources also attest to the historical existence of Jesus. Of course, we could not find contemporary reports about Jesus, but the statements of Tacitus around 117 A.D., of Pliny the Younger around 112/113 (letter to Trojan) and of Suetonius around 120 A.D. are reliable and historically conclusive. We have also the statement of the Jewish historian Josephus Flavius from around 93 or 94 A.D. which proved the historical existence of Jesus in his work "Antiquities" XVIII, 5, 2 and XX, 9, 1.

2. Did Jesus found an institutional Church? This is another question which was raised since the beginning of Modern Times. The problem was whether Christ preached only a General Christianity or gave to his religion a firm organization in the form of an institutional Church.

The Protestant Reformers believed in the spiritualistic concept of the church and accused the Popes of falsifying the original intent of Christ. According to Rudolf Sohn, a Protestant teacher of church law, Jesus did not intend the founding of a church but preached a purely spiritual Christianity. Early Christianity had no external order and organizational bond and was guided and held together by the spirit of love. It was only the post-apostolic time that had misunderstood Christ's intention and had falsified his work. From this misinterpretation had grown the early Catholic Church in which the free belief of the initial period later had stiffened into dogma and the charismatic life of the early Christians had been trapped by deadening laws and disciplinary rules.

We know that the essence of Christ's sermon of salvation was the cheerful message of the Kingdom of Heaven. This kingdom is realized in two steps:

- a. In a secular stage which started with the preaching of Jesus,
- b. In a stage of completion at the end of time.



Did Jesus imagine the first stage as only an invisible realization or also as a visible one? Did he desire a visible outward kingdom of heaven in this world, divided and organized into offices? The biblical reports and the parables used by Jesus to characterize his concept of the church allow recognition of his very concrete church image and he was aware that the apostles understood this view.

When Jesus compared his church with a house or with a flock he explained quite clearly also that the house requires a strong rock foundation and that a firm shepherd is necessary for the guidance of the flock. From his many disciples, Jesus ordained the “Twelve” especially chosen ones, with Peter appointed as the shepherd with the major responsibility for his flock. Thus, Christ himself established the first “offices”. This “office” has permanent character and includes a successorship. Jesus wanted his church to be a historical and visible community, and his entire activity was directed toward that end. He not only taught but also lived in community with his disciples. His religious teaching is not directed toward the establishment of a school, but toward encompassing all creation within a real and vibrant community with himself as its very heart and center. From him the community was to receive its vital principle.



Jesus giving the keys of papacy to Peter

If Protestant theologians want to tell us that Christ founded a “spiritual church”, then we must answer that the apostles and the first disciples who were eye and ear witnesses of his revelation, must have been in a better position to interpret the will of Jesus than Protestant scholars who came two thousand years later.

c. The Reckoning of the Christian Era

Most of the countries in the world today use the Gregorian Calendar which is a corrected form of the Julian Calendar, introduced by Pope Gregory XIII in 1582, and provides for an ordinary year of 365 days and a leap year of 366 days every fourth even year, exclusive of century years, which are leap years only if exactly divisible by 400.

But the question is: How this present system of counting the years of the Christian Era began?

This system was introduced by the Roman monk Dionysius Exiguus who decided to take the birthyear of Christ as the point of departure of the Christian Era.

In the year 526 A.D. after a careful calculation, Dionysius concluded that the year 753 A.U.C. (After the Foundation of Rome)



as the birthyear of Christ. This was assigned as the FIRST YEAR of the Christian Era or Year One Anno Domini (1 A.D.). With great opposition, this system was introduced and slowly it was accepted. Only towards the end of the Middle Ages was it totally accepted by the known world.

Later, however, it was discovered that this computation of Dionysius was not exact. Meticulous calculation placed the birthyear of Our Lord four or five years before 753 A.U.C. Here is the simple clarification:

According to Josephus Flavius, the Jewish historian, Herod the Great died in 750 A.U.C. Now, according to the Gospels, and confirmed by the historians Macrobius, Herod died a little after the massacre of the Holy Innocents, that is, a little after the birth of Christ. Therefore, the birth of Christ must have taken place before 750 A.U.C. Taking into consideration the time that had transpired until the visit of the Three Magi and the murder of the Innocents and the death of Herod, the birth of Christ must have taken place in the year 749 or 748 A.U.C. that is, four or five years before the year computed by Dionysius which we are using until today.

There is another way to reach the same conclusion:

According to St. Luke, Christ was baptized at the age of 30. We also know from the Gospels that John the Baptist started his preaching in the 15th year of the reign of Tiberius Caesar. From Roman records, we also know that Tiberius' reign began in 764 A.U.C. Now, adding 15 years (John's preaching) to 764 (start of Tiberius' reign) will give us 779 as the year Christ was baptized. Subtracting 30 years (Christ's age at baptism) from 779 will give us 749, the year Christ was born.

To this day we are still following the computation of Dionysius Exiguus, in spite of the mistake of at least four years. Why? Because we are talking about centuries, and 4 years make little difference. If we are to correct our year, what year will this year be?

Digression:

A.U.C. - Ab Urbe Condita meaning, from the founding of the city. (753 B.C.)

1st Triumvirate: Pompey, Julius Caesar, Cassius

2nd Triumvirate: Anthony, Octavian, Lepidus

HISTORY OF THE CHURCH

FIRST EPOCH – CHRISTIAN ANTIQUITY

FIRST PERIOD

From the birth of the Church to the Edict of Milan

CHAPTER I

Article 1 – The Church among the Jews

A. Judea, cradle of the Church

Christianity had its humble origin among the Jews. At the beginning of the Christian Era, two types of Jews existed:

- a. Palestinian
- b. Jews of the Diaspora (dispersion)

Digression:

- Two legs of History: Geography and Chronology
- The church was born in Jerusalem/Judea
- The term “Christian” was first used in Antioch of Syria

The Palestinian Jews were those who had never left their homeland or those who had returned after their captivity by other nations. At the time the Church was born, these Jews occupied Judea and Galilee, while Samaria, the piece of land between them, was occupied by the Samaritans, who were



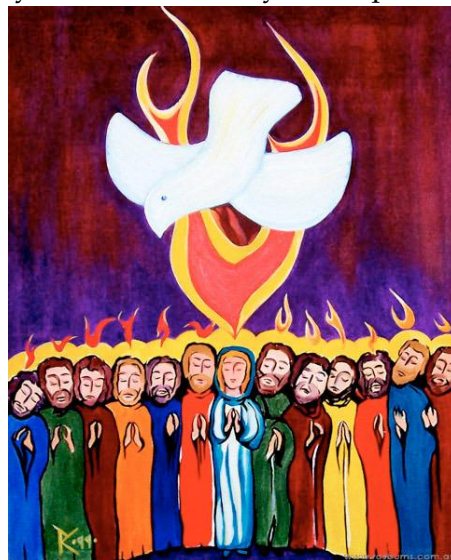
not of pure Jewish blood and whom the Jews considered as apostates, because their religion was mixture of Jewish beliefs and paganism. The Jews themselves were divided into several sects, the most important of which were the Pharisees and the Sadducees. Politically, however, Judea, Samaria and Idumea formed the Roman province of Judea under the governor Herod Antipas (Son of Herod the Great).

The Jews of the Diaspora, or Dispersion, were those who lived outside Palestine. After the captivity that the Jews suffered from the Assyrians, Babylonians, Persians, Greeks and Romans, they permanently settled in the countries where they were brought as slaves. They formed Jewish communities in almost all parts of the Greco-Roman Empire. They remained faithful to the Jewish religion and they made pilgrimages to Jerusalem specially during the feasts of the Passover and Pentecost.

B. Pentecost, the birth of the Church

On the feast of the Pentecost after the Ascension of Jesus, the Jews of the Diaspora were gathered in great number in Jerusalem to attend the festivity. On the same day, the Apostles accompanied by the Blessed Virgin and some disciples were gathered in the cenacle waiting for the coming of the Holy Spirit as promised by Christ. They had already filled in the vacancy left by Judas Iscariot by electing Matthias.

At about nine o' clock in the morning, the Holy Spirit descended upon them in the form of tongues of fire and accompanied by a strong driving wind. They were filled with the Holy Spirit and began to speak in different tongues. When the Jews heard the sound of the strong wind they gathered to the place where the Apostles were out of curiosity. Peter taking advantage of the crowd, began to preach to them about Christ crucified as the Promised Messiah. On that day alone, 3,000 were converted and were baptized. St. Peter, by his God-given eloquence and gift of miracles, multiplied the conversions and the Church grew rapidly.



At this juncture, it should be recalled that the young community in Jerusalem still regarded itself as the fulfillment of Judaism, and the members participated in Jewish worship, lived with the traditional Jewish organization (structure of the community, direction by elders and presbyters, and office-holders with permanent authority). At the same time, however, there formed a separate community with the Apostles which conducted its own worship in grateful memory (Eucharistia) and cultic representation of Christ's sacrificial death. At first the Christian community in Jerusalem appeared to be a Jewish sect, later, however, it incited the envy and hatred of the Sanhedrin, not only because of the rapid growth of the "new sect", but also because the Christian Jews seemed to get rid of the sacerdotal authority. The Saducees did not believe in the resurrection, while the Apostles made this central point of their preaching.

The Apostles were persecuted by the Sadducees. Peter and John were imprisoned but were freed by an angel and they went on preaching bravely. They were imprisoned again, but with the help of the Pharisee Gamaliel, they were set free but not before they were warned and scourged.

Digression:

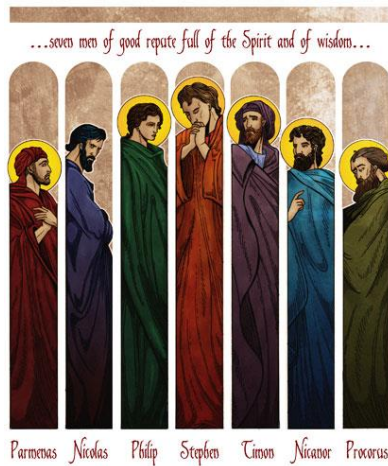
Gamaliel - professor
of Paul

C. Life of the Early Christians

We can study the life of the early Christians under two points of view: religious and social.

From the religious point of view, the primitive Church had their particular practice held in private houses: the celebration of the Eucharist and the preaching of the Apostles. The Apostles

repeated all they could remember of the teachings of Jesus. Thus was the beginning of Oral Tradition, which became the precious fountain for the writing down of the Gospels.



From the social point of view, the main characteristic of the early Christian community was their intense fraternal love and generosity. Such was their generosity and charity that there were no indigent people among them. The rich sold their properties and the proceeds were given to the Apostles for distribution.

With the rapid growth of the Church, the Apostles could no longer find the time for the distribution of material goods. They had to pray and preach, and so they chose seven men of proven virtue and wisdom to take charge of the distribution. Thus, the diaconate was instituted (Diakonos, a Greek word meaning server). The first deacons were Stephen, Philip, Timon, Parmenas, Prochorus, Nicholas, and Nicanor.

TOPICS FOR CLASS REPORT or DISCUSSION:

1. The story of Ananias and Saphira
2. The Martyrdom of St. Stephen
3. The Baptism of the Minister of Queen Candace

D. General Persecution

The martyrdom of St. Stephen was the beginning of a violent persecution by the Jews against the young Church in Jerusalem. The faithful had to flee to the countryside of Judea and Samaria. Some even reached Syria and the island of Cyprus. Only the Apostles stayed on in Jerusalem.

The Acts of the Apostles tells us that Samaria was one of the places where the works of the Apostles was very fruitful. Here the Deacon Philip did much by his preaching and many miracles. Among his converts was Simon Magus (wise man).



Martyrdom of St. Stephen

E. The Spread of the Apostles

The flight of the Christians from Jerusalem brought tranquility to the capital, but in 42 A.D. another persecution erupted. Herod Agrippa, having made king of Judea by the Roman Emperor Caligula, wanted to show off to his Jewish subjects his devotion to the Jewish religion by persecuting the Christians. St. James the Elder, brother of John, having come back from Spain for a visit, was beheaded. St. Peter was imprisoned, but again was freed miraculously by an Angel. From thence, Peter left Jerusalem and so did the other Apostles, except James the younger, who stayed on as bishop of Jerusalem.

F. Digression: The Herods connected with Early Christianity

1. Herod the Great - Herod the Great, the founder of the Herodian Dynasty, was not a Jew, but son of Antipater, an Idumean who had helped the Romans in the East and brought his family to power.



When Herod was 25 he became governor of Galilee. In 40 B.C. the young Octavian and Marc Anthony obtained for him from the Roman Senate the crown of Judea. In 38 B.C. he married Mariamne, granddaughter of Hyrcanus who in the 2nd century B.C. had conquered the Idumeans and forced them to live as Jews.

Digression:

Octavian, also known as Augustus Caesar was the first Emperor of the Roman Empire. Grandnephew of Julius Caesar.

A hippodrome is a horse track for horse racing.

Herod was a builder of cities and temples. Samaria was built and was called Sebaste, a Greek equivalent of Augustus. He also built Caesarea (Maritima) with its fine harbor. He also built theaters, amphitheaters, and hippodromes (Horse Track for racing). But this greatest work was the repair and embellishment of the magnificent Temple in Jerusalem.

Aside from ordering the massacre of the Holy Innocents, the horrors of Herod's home were in strong contrast with the splendor of his construction. He put to death his son Aristobulus and Alexander, whom Antipater, his son by Doris, accused of plotting against Herod. Later Antipater was also accused of the same crime and was put to death. Herod also put to death Hyrcanus (related to Maccabees), grandfather of wife Mariamne, also Aristobulus, brother of Mariamne; Alexandra, mother of Mariamne, and Mariamne herself.

His life crime would have been committed after his death. When he was gravely ill and knew his end was near, he gave orders to have the principal men of the country shut up in the hippodrome at Jericho and slaughtered as soon as he had expired, so that his grave might not be without the tribute of tears. When he died, this barbarous command was not carried out by his soldiers. Instead, the Jews celebrated as festival his day of death, because they were delivered from his tyranny.

2. Archelaus

Archelaus, son of Herod the Great, was educated in Rome. After the death of his father, he became heir to his kingdom. But the Romans did not give him the title of king, only “ethnarch”. The royal title would be conferred on him if he ruled virtuously. But like his father he was most cruel, killing all his enemies and marrying his brother’s wife, like his brother Herod Antipas. He was removed from Judea and exiled to Vienne in Gaul. He was the same Archelaus, whom Joseph tried to avoid on the return of the Holy Family from Egypt and lived instead in Nazareth in Galilee where Jesus grew up.



3. Herod Antipas

Herod Antipas, son of Herod the Great, was educated in Rome with his brother Archelaus. He became ruler of Galilee after the death of his father. His first wife was the daughter of Aretas, king of Arabia, but later he lived with Herodias, wife of his brother Philip. He was responsible for the death of John the Baptist. Through the suggestion of Herodias, he left for Rome to appeal to Caligula to make him king, but plan miscarried. Instead of being made king, he was exiled to Lyons in Gaul. According to the Jewish historian Josephus Flavius, he was exiled later to Spain where Herodias followed him.

4. Herod Agrippa I

Herod Agrippa I, also surnamed the Great, was the grandson of Herod the Great and Mariamne, through their son Aristobulus. He was the brother of Herodias. He was deeply in debt and a prisoner in Rome under Tiberius, but later Caligula made him king of the territories formerly ruled by Philip and Lysanias. Later Emperor Claudius gave him Judea and Samaria, so that the territories he ruled were greater than that of his grandfather Herod the Great. He was the Herod who imprisoned Peter and beheaded James the Elder to please the Jews. He died eaten by



worms (Acts 12:21)

Digression:

The first five emperors of Rome: Octavius, Tiberius, Caligula, Claudius (nephew of Tiberius), Nero.

James the Elder – apostle of Spain

5. Herod Agrippa II

Son of Herod Agrippa I. he was only 17 when his father died in A.D. 44, so Emperor Claudius did not give him his father’s territories until later. He listened to Paul’s preaching and defense. After the Fall of Jerusalem, he lived in Rome where he died in 100 A.D., the third year of Emperor Trajan’s rule.

Article 2 – The Church Among the Gentiles

A. The Gentiles in the Greco-Roman Empire

The Jews had the custom of calling “gentiles” those who are not of Jewish blood. The word “gentiles” is synonymous to “pagan” and refers to people who adored false gods. In this discussion, we shall use gentile and pagan with the same meaning.

The political as well as the religious situations in the Greco-Roman Empire were favorable for the expansion of the young Church. At that time, the Empire was bordered in the north by the Rivers Rhine and Danube; in the south by the Sahara Desert; in the west by the Atlantic Ocean and in the east by the Tigris-Euphrates Rivers. To keep peace within the vast territory, the Roman Emperors stationed Roman Legions along the borders to prevent the invasion of the barbarians, so that the Empire experienced a relative peace. This was favorable to the rapid expansion of the Church among the gentiles.

Digression:

Pagus - village

Paganus - villagers

Rhine – Biggest seaport in Europe

From the religious point of view, the situation was also favorable because paganism at the time was in full decadence. Although people still flocked to attend the pagan festivities, but they went not out of conviction, but to enjoy the spectacles and the games that accompanied the celebration. On the other hand, through the Roman conquest of the East, oriental religions were introduced and tolerated in Rome. It was not surprising to find in Rome temples dedicated to the Phrygian goddess Cybele, the Egyptian Isis and Serapis, the Assyrian Adonis and Astarte and the Persian deity Mithra. The introduction of one more would not make any difference.



Peter's vision

B. The Problem of admitting Gentiles into the Church

The Apostles had overrun the length and breadth of the Palestine and those they converted and Palestinian Jews and Jews of the Diaspora. Two problems arose: Should the gentiles be admitted into the Church? If the answer is the affirmative, under what conditions were they to be admitted? The first problem was readily answered by Our Lord's injunction: "Go, ye therefore, make disciples of all nations..." But the second problem was not so easy. This was solved by a vision of Peter in Joppa. While Peter was praying on the terrace of a tanner's house, he saw the heaven opened and something like table cloth was lowered. Inside the cloth he saw various species of quadrupeds, reptiles and birds. Then a voice was heard: Kill and eat. Peter remonstrated that he had never eaten impure food. The voice answered: "You must not all unclean what God has cleansed." Thus, Peter understood the message that gentiles should be admitted into the Church without condition.

C. The Conversion of Paul

Among the Apostles, the one who did more for the conversion of the gentiles was St. Paul. Thus, he merited to be called the "Apostle to the Gentiles". Born at Tarsus in Cilicia, St. Paul was a son of a Jewish couple who enjoyed Roman citizenship. Saul, his name before conversion, was raised as a Jew. He studied under Gamaliel and became a Pharisee. Although he imbibed the science of Gamaliel, he did not lean the latter's spirit of tolerance for he was a rabid persecutor of Christians. He broke into Christian homes and dragged men and women into jail. He took part in the martyrdom of St. Stephen by taking care of the clothes of those who stoned Stephen to death. Full of hatred against the new sect, he asked the high priest for authority to enter the synagogues in Damascus where he learned the Christians had taken refuge.



Paul's conversion on the way to Damascus

On his way to Damascus, however, the hand of God overtook him. A sudden lightning flash blinded him and felled him from his horse. A voice was heard: "Saul, Saul, why do you persecute me?" In an instance, the grace of God transformed Saul from a persecutor to an apostle. This took place about the year 35 A.D. Guided by his companions, he was brought to the house of Ananias who had already known of Saul's conversion through a dream. He was baptized by Ananias and miraculously received back his sight. Saul started preaching in the synagogues of Damascus that Christ was indeed the Son of

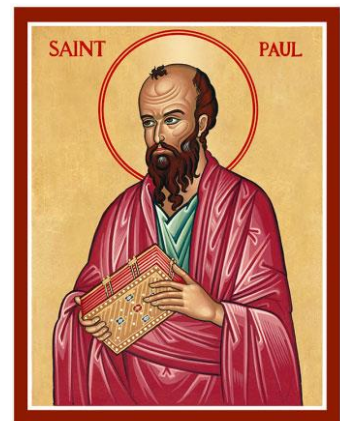
God and the Promised Messiah.

D. St. Paul, Apostle of the Gentiles

A little after his conversion, Saul repaired to Arabia to prepare in solitude for his great vocation. He returned to Damascus and preached there for a while. Not until the year 38 A.D. did he go to Jerusalem and remained there for 15 days at the side of St. Peter to see whether what he preached was correct. Then he went north to his native town of Tarsus to preach the Good News. Barnabas, who was then preaching in Antioch of Syria went to Tarsus to ask Saul to help him. The two worked together and converted thousands. It was in Antioch that the name "Christian" was first used to call the baptized whether they were converts from paganism or from Judaism.

Digression:

Christians are those who follow "the way".



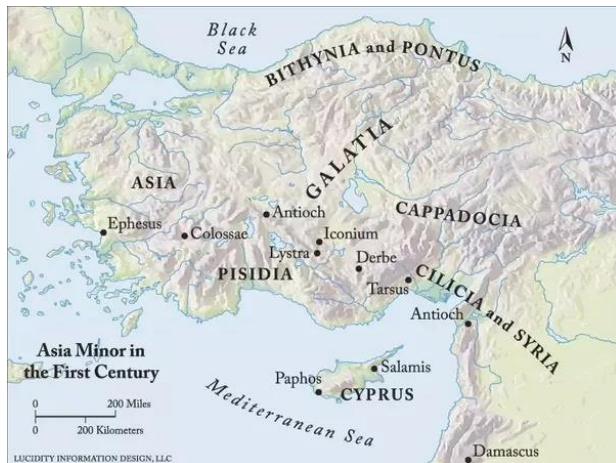
The church in Antioch was distinguished not only by its rapid growth, but for its charity toward the church of Jerusalem. About the year 44 A.D., a great famine took place in Palestine. The Christians in Antioch collected donations and sent them to alleviate the sufferings of the

Christians in Jerusalem through Paul and Barnabas. In Jerusalem, they recounted to the Apostles the happy result of their work in Antioch. Upon their return, Saul decided that Antioch no longer needed him and so he started a series of journeys making Antioch as his base.

E. The Journey of St. Paul

1. The First Journey (44-47 or 46-49)

Saul, Barnabas and the young John Mark, nephew of Barnabas left together to evangelize Asia Minor. First, they went to the island of Cyprus, the native land of Barnabas. In this island, Saul, changed his name to Paul,



a Latin translation of his Hebrew name. He converted Sergius Paulus, the Roman Consul. From Cyprus, they sailed to Perge of Pamphilia, where John Mark left them. The two proceeded crossing the Taurus Mountains to preach in Antioch of Pisidia, then in Iconium, Lystra and Derbe. In Lystre, Paul and Barnabas cured a cripple from birth and the people who witnessed the miracle believed they were Jupiter and Mercury and wanted to offer sacrifices in their honor. It took them a hard time to convince the people, incited by the Jews, purposely sent from Antioch and Iconium to disrupt their preaching, went against them. Paul was stoned and left half dead. Later the two went back to Antioch of Syria. Here ended the First Journey.

Digression:

Asia Minor is modern day Turkey.

Jupiter (Roman) – Zeus (Greek)

Mercury (Roman) – Hermes (Greek)

Between the First and the Second Journeys of Paul, two important events took place: the Conflict in Antioch and the Council of Jerusalem, which we shall discuss later, so as not to interrupt the apostolic journeys of St. Paul.

2. The Second Journey (51-53 or 53-55)

Paul and Barnabas were about to depart from Syrian Antioch to visit the different communities they founded during their first trip, but a little misunderstanding arose between them because of John Mark, Barnabas' nephew. Barnabas insisted to bring John Mark along, but Paul refused. He



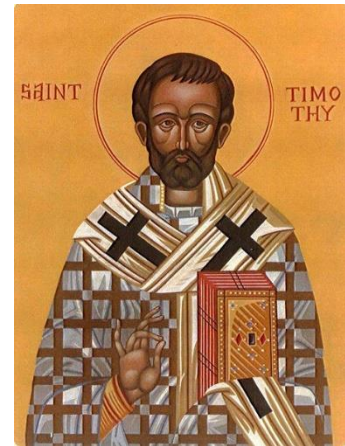
Paul and Silas in prison

disliked John Mark since he left them at Perge. As a result, the two separated. Barnabas was sent to Cyprus where later he died a martyr's death, and according to some pious tradition, John Mark later became Mark the Evangelist.

Paul took Silas as his new companion and departed to visit the different churches in Asia Minor, but this time Paul followed a reversed

route. First, they went to Derbe, then Lystra where the young Timothy joined them. Then instead of going to Perge, they crossed to Phrygia, Galatia and Misis, reaching Troas where they met Luke, a physician from Syrian Antioch.

Inspired by a vision, Paul decided to cross into Europe. First, he preached in Macedonia, then Philippi where he founded a community of converts. Then he proceeded to Thessalonica and Berea where he left his companions and went alone to Athens.



Judging that Athens was not yet ready for evangelization, Paul left for Corinth which at that time was a commercial center of Greece. His work in Corinth was so fruitful that he stayed on for a year and a half, living in the house of Aquila and Priscilla, tent-makers like him, who had fled from Rome to avoid the persecution of Claudius. Leaving a flourishing church in Corinth, Paul returned to Asia Minor and preached at Ephesus. He returned to Jerusalem for the festivities and then returned to He returned to Jerusalem for the festivities and then returned to Syrian Antioch, his base. Thus ended Paul's Second journey.

3. The Third Journey

For the third journey Paul left Antioch the same year he arrived. He visited the different churches he preciously founded. In Derbe he acquired a new disciple and companion Titus. He proceeded to Ephesus where he stayed for more than two years. He left it flourishing and went on to Corinth by way of Macedonia. Finally, he returned to Jerusalem for the feast of Pentecost in the year 58 A.D.

F. The works of the other Apostles

Aside from Sts. Peter and Paul, little is known of the apostolic works of the other apostles, except James the Elder, James the Younger and John the Evangelist.

1. St. James the Elder

St. James the Elder (also called the Greater) evangelized Judea and according to an ancient tradition, he also preached in Spain. This tradi-



Santiago de Compostela Cathedral

tion informed us that James reached Spain in 39-42 on a Greek Phoenician ship. He landed in Tarragona, a Roman city and later preached in the city of Saragossa (Caesaraugusta). He formed a nucleus of Christians among whom seven were later ordained by St. Peter during his travel to Spain. These seven were responsible for spreading the

Digression:

Phoenicians – Lebanon (great sailors), founder of Carthage (Tunisia, Africa) and Cartagena (Spain)

Good News in the Iberic Peninsula. Later St. James must have returned to Jerusalem where he was beheaded by order of Herod Agrippa I. His disciples took care of his body and according to an ancient Spanish tradition, his corpse was brought by some Christians back to Spain and buried it in a stone sarcophagus in Galicia. For several centuries, the burial site was forgotten, but later it was discovered through a miracle. The burial site was illumined by a strange light one dark night. At first a humble chapel marked the site. Later, a magnificent cathedral was built over it and the place was called “Compostela” – Campo de Estrellas. To our days, it is a place for pilgrimage.

2. St. James the Younger



St. James the Lesser

Also called the “the Lesser”, St. James was a son of Cleopas and Mary, cousin of the Blessed Virgin. He was the first bishop of Jerusalem after the departure of Peter. He wrote for his Christian subjects a letter which we find among the canonical books of the New Testament. He introduced three amendments at the Council of Jerusalem as we shall discuss later. He died a martyr’s death by being pushed over the high wall of Jerusalem and then bludgeoned to death.

3. St. John the Evangelist

John was the younger brother of James the Greater. After the resurrection of Our Lord he lived for a while with the Blessed Virgin in Jerusalem. In 68 A.D. he was in Ephesus and governed the church there after St. Paul left. He had many disciples, among them were St. Policarp and Papias. During the persecution of Dimitian, he was brought to Rome where he was condemned to die in a cauldron of boiling oil, but by a miracle he remained unharmed. Then he was exiled to Patmos to work in the mines. On this Greek island, he wrote the last book of the New Testament – the Apocalypse or Revelations. After the death Domitian, he returned to Ephesus where he lived at an advanced age.



St. John on the isle of Patmos

4. The Other Apostles

We have no detailed accounts of the apostolic works of the rest of the Apostles, except we gathered from pious tradition of some churches, according to which:

- (1) St. Matthew evangelized Persia;
- (2) St. Jude Thaddeus worked in Syria, Mesopotamia and Persia;
- (3) St. Simon preached in Idumaea and later in Mesopotamia;

- (4) St. Andrew preached in Scythia (Ukraine today) and Thrace (Bulgaria today) and was crucified in Patras, Greece;
- (5) St. Philip extended his works to upland Asia and Phrygia;
- (6) St. Bartholomew brought the Gospels to Southern Arabia (Yemen today);
- (7) St. Matthias evangelized Ethiopia (east – Somalia, north – Red Sea, west – Sudan)
- (8) St. Thomas reached as far away as India;

Digression:

St. Andrew is the younger brother of Peter.

Mark – Alexandria

Barnabas – India

All apostles, except John, died martyrs of the Faith they preached. Luke had followed St. Paul most of his lifetime, while St. Mark preached in Alexandria in Egypt.

Article 3 – The Church in Rome

A. St. Peter in Rome

St. Peter made two trips to Rome where he founded a flourishing church and established his See after leaving Antioch of Syria and where he suffered martyrdom. According to reliable Tradition, his first trip to Rome was about the year 42. In this big city, he found a thriving Jewish colony, living in a poor section of the city called Transtevere (across the Tiber).

Digression:

Tiber is a river that crosses the city of Rome.



Aquila and Priscilla

His method of preaching was to start with the poor and the slaves, and slowly reaching the higher classes of people of the Roman society. Later we found him resounding in the house of the Roman senator Pudens, a relative of the centurion Cornelius whom Peter baptized in Caesarea Maritima and converted the rich Roman matron Pomponia Grechina.

About the year 50, a riot took place in the suburbs of Rome, incited by Crestus. The Emperor Claudius suspected the Jews to be the cause and exiled them from Rome, among them were Aquila and Priscilla who settled in Corinth. Peter left with the exiled Jewish Christians and went back to Asia. Not until about

the year 63 did he returned to Rome.

B. St. Paul in Rome

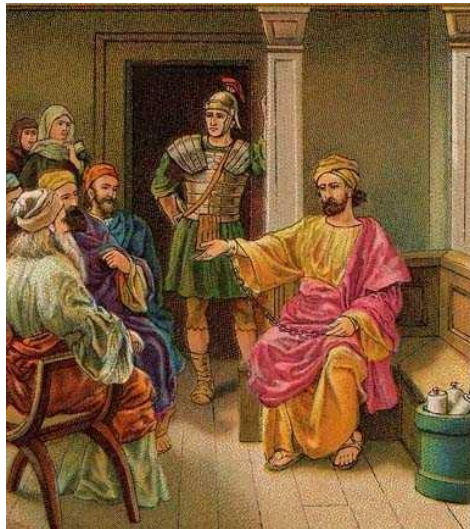
When Peter arrived in Rome for the second time, St. Paul was already in the city as a prisoner waiting for his audience with the Emperor to whom he appealed as a Roman citizen.

1. The first captivity of Paul in Rome

After the persecution of Emperor Claudius against the Christians in Rome, St. Paul knew about it through Aquila and Priscilla with whom he lived in Corinth. He had nurtured a great

desire to visit the Christians in Rome. Thinking he could realize this plan very soon, he sent them a letter which is one of the canonical books of the Bible: Epistle to the Romans. Then he made his Third Journey visiting the various communities he had founded. Before going to Rome, however, he went back first to Jerusalem, where he was accused and imprisoned. This delayed his trip to Rome.

In Jerusalem, Paul found out that both the Palestinian Jews and the Jews of the Diaspora rose against him, incited no doubt by the Jews from Asia Minor who were in the city to observe the feast of the Pentecost. They accused Paul of preaching against the people, against the law and against the temple. Thanks to his Roman citizenship he was imprisoned but not scourged. The Jews, plotted to assassinate him along the way to Caesarea Maritima, but this plot was discovered and the Commander of the Roman guards in Jerusalem had him brought to Caesarea at night escorted by heavy guards. In Caesarea, he appealed his case and asked to be brought before the Emperor in Rome.



Paul as prisoner in Rome

Digression:

The plot was discovered by Paulinus, Paul's nephew.

With a centurion and some soldiers, he set sail for Rome in a ship, but a storm wrecked the ship off the coast of Malta. Finally, they arrived in Rome early in the year 61. He had to wait in Rome for 2 years

Digression:

Malta is an island south of Sicily. The capital is Valetta.

before he had his audience with the Emperor. Meanwhile, with only one guard, he was free to live in a house he rented and go around preaching the Kingdom of God. Many converts were baptized including some who worked in the Emperor's household.

2. Second captivity in Rome

The sentence given by the Emperor was favorable. Once set free, Paul left for Spain, and from there he visited the different churches he founded in Greece and Asia Minor. When he went back to Rom, the persecution of Emperor Nero had started and he was again imprisoned.

Under this cruel Emperor, the two Princes of the Church suffered martyrdom. There are no documents that could fix the exact date of their death. But according to Dionysius of Corinth and Origen, Peter and Paul died in 64 A.D. under Nero. According to



The martyrdom of St. Peter



The martyrdom of St. Paul

Tradition and the Testimony of Eusebius of Caesarea, they died in 67 A.D. Peter was crucified like his Master but on an upside-down cross on Vatican Hill, while Paul was beheaded outside the walls of Rome on the road to Ostia (seaport of Rome) for being a Roman citizen.

Article 4 – The Church in the Greco-Roman Empire

This is a summary of what we have discussed in the previous article.

A. In Asia

From Palestine, the church with great difficulty due to the hatred of the Jews, spread out to all directions. The “new sect” entered Arabia, where a Council was held in Bostra towards the Middle of the 3rd century. In Syria, because it was never near Palestine, the growth of the Church was most rapid and extensive, so much so that Antioch became the first See of Peter. In Asia Minor, due to the preaching of St. Paul, the conversions were plentiful. Pliny the Younger (Pagan Roman Historian) wrote about the rapid growth of the new religion in Bithynia which was under his rule. In Phrygia, some Councils were held as early as the 2nd century. Eusebius of Caesarea wrote on the propagation of Christianity in Armenia and neighboring territories. St. Thomas had reached India, as we have seen above.

Digression:

Armenia under
Turkey, under Iran.
Where Mt. Ararat is.

B. In Europe

In Europe, the spread of the Church was as rapid as in Asia. St. Paul was responsible for founding Christian communities in Greece: Philippi, Thessalonica, Beroea, Athens and Corinth. In Italy, the Church spread out from Rome. Many dioceses in Italy could still trace their origins from Apostolic times. The diocese of Ravenna, for instance, was founded by St. Apollinar, a disciple of St. Peter.

In France or Gaul, the Gospels were preached in the early period of the Church. Many French churches claim apostolic origin. A pious tradition included in “The Golden Legend” narrates of the evangelization of Marseilles and other cities in Provenza, southern France by Lazarus and his two sisters Martha and Mary and

Digression:

St. Gregory of Tours
is the Father of
French history.

GREGOIRE, EVESQUE DE TOURS.
Chap. 55.



St. Gregory of Tours

other refugees from Palestine who came to this Mediterranean shore miraculously. It is quite certain that this region so close to Italy and lies on the way from Rome to Spain, could have been evangelized during the apostolic times. It is certain, however, that in the 2nd century, there were flourishing Christian communities in Lyons, France. St. Irenaeus, who was a disciple of St. Policarp, who was a disciple of St. John the Evangelist, was a bishop of Lyons, and in the 3rd century, there were several suffragan bishoprics under the bishop of Lyons. St. Gregory of Tours, in his work "History of the Franks", mentioned that Pope St. Fabian sent seven missionaries to preach in Gaul, among them was St. Dionysius (St. Denis) the 1st bishop of Paris.

C. In North Africa

In northwestern Africa, Christianity originated from Rome. Proof of this was the existence of a great number of bishop who were ecclesiastical writers of the early Church. In Egypt, the

Digression:

Egypt is northeast of Africa.

3 Arms of Mediterranean Sea: Aegean Sea, Adriatic Sea, Thyrranean Sea

Christian community was established very early. The principal See was in Alexandria and was founded by St. Mark. Later a catechetical school was established by Pantaenus and reached great fame under Origen.

Article 5 – The Church in Spain

It would be a great omission on our part if we neglect to discuss the growth of the Church in Spain, to whom we Filipinos, owe our faith.

As we have seen above, St. James the Greater brought the Faith to the Iberic Peninsula. While



The Blessed Virgin and St. James

he was preaching in Saragossa, as the pious and ancient tradition states, the Blessed Virgin appeared to him in flesh and blood, as she was still alive. She ordered him to construct a chapel where she appeared atop a stone pillar. Aided by his disciples, St. James built an oratory to God in honor of the Virgin. Later a magnificent church was constructed and was named "del Pilar" and Our Lady's image was placed on top of a pillar. To our days, this shrine of Our Blessed Mother is still the center of pilgrimages.

St. Paul's preaching in Spain was attested first by mentioning his great

Digression:

St. Clet of Rome is the fourth Pope and the First Father of the Church.

Muratorian – an Arian Scholar

desire to visit Spain was attested first mentioning his great desire to visit Spain in his epistle to the Romans (15:24-28), and the fulfillment of this desire was certified by St. Clement of Rome and by the Muratorian Fragments of the 1st and 2nd centuries respectively. St. Clement mentioned that St. Paul had reached the end

of the west (Finisterre), a phrase which at the time meant Spain. The Muratorian Fragments stated that he arrived in Spain.

According to a tradition, very ancient and well-founded, some churches in Spain were founded by the immediate disciples of the Apostles, among them were St. Saturninus, St. Peter of Rates, St. Athanasius and others. But the most famous were the 7 Apostolic Men, whom St. Peter and St. Paul sent to preach in Spain. These were: Torcuatus in Acci, Cecilius in Iliberis, Euphrasius in Illiturgis, Indalesius in Urçi, Tesiphon in Vergi, Hexishius in Carcesa and Secundu in Abula (Avila).

Article 6 – The End of Judaism

A. The Conflict in Antioch

Upon the return of St. Paul to Antioch after his first journey, he found the question of the conversion of pagans not yet resolved. The Christian Jews insisted that the pagans or converted gentiles had to submit themselves to certain Jewish requirements such as circumcision. Although Cornelius the centurion was baptized by Peter without undergoing circumcision, the Jews considered this as an exception, due to the direct intervention of the Holy Spirit. The question became very important because Antioch, as a Christian center, grew rapidly, gaining more and more converts from paganism. This aroused the jealousy of the Christian Jews.

Some Christian Jews arrived from Jerusalem with the intention of bringing trouble to the church in Antioch. They tried to create rivalry and animosity between Peter and Paul, the apostle of the circumcised and the apostle of the uncircumcised. Until then Peter had been eating with converted pagans, regardless of the kind of food served. The Jewish Christians, with pretext of keeping the peace among Christians, asked Peter to refrain from eating with the pagan Christians. Peter complied. This actuation of Peter had bad result. The Jewish Christians were quick to point out that the Mosaic Law had to be observed as Peter now did. Thus, pitting Peter against Paul. Barnabas, who was until then following the teaching of Paul, now sided with the Jewish Christians. Seeing the disastrous consequence of Peter's action, Paul had to remonstrate vehemently before Peter, who, seeing the sound reasoning of Paul, eventually modified his stance (Gal. 2:11 ff.)

B. The Council of Jerusalem

Despite the modifications made by Peter, the conflict in Antioch was not settled. The Jewish Christians refused to admit defeat. They insisted that only the Jews could gain salvation because without circumcision nobody could be saved. They argued that the pagan converts should submit to circumcision if they want to be saved. His condition would discourage may pagans to join the Church.



To solve the question once for always, the council of Jerusalem was held. Paul, Barnabas and others were called to Jerusalem to discuss the question before the Apostles and the Elders.

Council of Jerusalem

The discussion was long and tedious. Peter finally spoke in favor of the freedom of pagan converts. He proclaimed that the circumcision and other mosaic practices were no longer necessary, only the grace of Christ was sufficient for salvation. After this clear and unequivocal pronouncement of the head of the Church, the cause of Paul had won. The Jewish Christians did to dare protest the decision.

James the Lesser, however, on whom the Jewish Christians depended, approves the decision of Peter, but presented a little modification or amendment to facilitate the union of pagan converts with the Jewish Christians. He proposed the following modifications:

1. That the pagan converts should refrain from eating the meat offering for the sacrifices or meat in idolatry;
2. That they abstain from meat of animals which have been strangled or have blood in them;
3. That they abstain from fornication, which the pagans considered as not a serious sin.

These were the decision of the Council. Paul, Barnabas, Jude, and Silas were commissioned to communicate these decisions to the Christians in Antioch.

The decisions of the Council were intended for the pagan Christians. Nothing was decided for the Jewish Christians. This seemed to concede less freedom for them. They had to follow both the Mosaic Law and the New Law of the Gospels. This would easily lead to disunity in the Church. But a providential event took place that resolved this difficulty always.

Digression:

Seven Wonders of the Ancient World:

1. Colossus of Rhodes – a huge bronze statue of Helios at Rhodes during 28 B.C. It was placed near the entrance of the harbor.
2. Tomb of Mausolos – a magnificent tomb located in Southwest Asia Minor at Halicarnassus, and was built in 30 B.C.
3. Temple of Artemis (Roman goddess counterpart: Diana) – located in Ephesus
4. Statue of Zeus – located in mainland Greece and was made in ivory and gold. It was made by Phidias
5. Pyramids of Giza – the largest pyramids, these were located at the western bank of the Nile river
6. Pharos of Alexandria – a celebrated 400 feet lighthouse on the island of Pharos, now a small peninsula in Northern Egypt
7. Hanging Garden of Babylon – constructed by Nebuchadnezzar in 6th century B.C.

C. The Destruction of Jerusalem

The Jewish people suffered much under the Roman domination. Rebellion against Rome was frequent. The Roman Governors assigned to Jerusalem had frequently resorted to violence in order to put down the uprising and restore order.



Fall of Jerusalem

In the year 66, the Governor Cestius Galus ordered a cruel reprisal which provoked a general uprising of the Jews. In the year 68, Nero ordered General Vespasian (A general in Egypt) to punish the rebels. However, the sudden death of Nero and the mysterious death of his 3 successors: Galba (from Gaul), Otto, and Vitellius, forced Vespasian to leave his campaign and go to Rome to rule the Roman Empire. He left the campaign to his son Titus to suppress the

Jewish rebellion.

Jerusalem was under siege for several months. The Roman Legion surrounded the city walls with deep ditches, and people escaping from the city were slaughtered. The siege was timed when there were many Jews from the Diaspora in the city to observe the festivities. The rotting corpse of



Hanging Gardens of Babylon

the people killed caused pestilence to break out in the city. Famine also came when the food supply in the city was exhausted. Finally, Jerusalem fell and the city was destroyed. The people inside the city were massacred.



Colossus of Rhodes

Titus, who was known for his moderation, warned his soldiers to spare the Holy Temple, but one of the mercenaries threw a burning torch through one of the temple's tall windows. The cedar wood (from Lebanon) paneling caught fire and the temple was burned. The fire melted the

gold and silver decorations of the Holy place. After the fire, the Roman soldiers who wanted to get at the melted gold and silver, pried the stone walls and floor. Thus, was our Lord's prophecy fulfilled: "... not a stone will be left upon stone". Some were brought to Rome to grace the triumphal march of Titus.

The destruction of Jerusalem and its temples had good consequence for the future Church. For one thing, the loss of their capital and temple, these Jews lost the last vestiges of their political and religious life. Judaism without the temple, its unifying force, could not be practiced. The Jews scattered around the world could still practice their religion, but they did this in private in their

local synagogues. The Jews, as a nation, had completely disappeared in the year 70. Not until the year 1948 was the Jewish nation revived in what we now call Israel.

CHAPTER II

Article 1 – The Persecutions: its causes and numbers

The rapid expansion of the Church was an occasion of conflict between the pagans and Christians. The former tolerance of the Roman Emperors developed into a cruelty and bloody persecution which lasted for two centuries, from year 64 to 313. Despite some periods of tranquility, the Church could not expand rapidly and enjoy absolute peace as before.

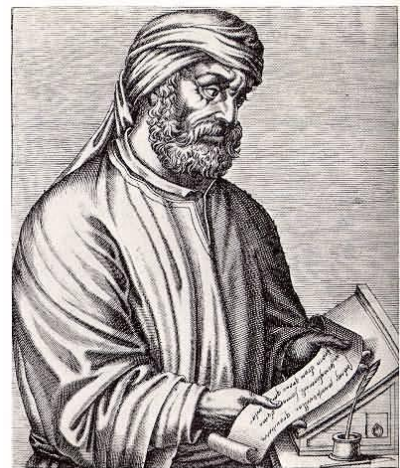
The 10 persecution which we limit ourselves to study now include only those which were ordered by the emperors, and were widespread and general in character. We shall not take up those persecutions ordered by the governors by their own initiative and through the influence of the pagan populace as they were only localized.

A. Causes of the Persecution

If we examine the causes and motives of these 10 persecutions, we can divide them into 2 groups. The first group comprise the first four persecutions, while the second group the other six.

1. FIRST GROUP – from Nero to Marcus Aurelius. The cause of these four persecutions was the hostility of the Jews and the hostility of the pagans against the Christians.
 - A. The Hostility of the Jews – the Jews considered Christianity, not as mere sect of Judaism, but as an apostasy which despised the Mosaic law, and their hatred continued in spite of the dispersion after the Fall of Jerusalem.
 - B. The Hostility of the Pagans – There existed between the pagans and the Christians a great difference, not only socially, but also in the point of view of religion. Socially, the doctrine of Christ teaches personal renunciation and spirit of sacrifice, humility and charity, and equality of men, while the pagans considered poverty as evil and lived only for pleasures. In the religious aspect, the Christians refused to take part in pagan idolatrous ceremonies and were considered impious, despisers of gods and therefore responsible for all public calamities, which the pagans believed to be the manifestation of the anger of the gods.

Tertullian in his “Apologetics” wrote: “If the Tiber overflows its banks, if the Nile stops to irrigate the fields, if there is drought, famine and pestilence, the outcry is ‘Christians to the lions!’ The pagans suspected the Christians to celebrate orgiastic reunions, eat the flesh of children and adore the head of an ass. These ridiculous and unfounded suspicions were invented and fomented by the hatred of the pagan priests and merchants who depended their livelihood in idolatry.



Tertullian, a 16th-century representation

2. SECOND GROUP – From Septimus Severus to Diocletian. The cause of these persecutions was the hostility of the emperors themselves.

The purpose of the persecutions was not precisely to punish the Christians, but to stop the propaganda of the new religion, which was a menace to the Empire while the barbarians in the north were threatening the Roman Frontiers. To insure the unity of the empire tried to convert Christians to paganism by destroying their association.

Digression:

Roman Frontiers: Rhine and Danube

Digression:

Roman gods and Greek equivalents:

- Ulysses (hero of the Trojan War) & Odysseus (hero of Homer's Odyssey), Penelope (Wife of Odysseus)
- Minerva (goddess of Wisdom, the arts, and defensive war) & Athena
- Mercury (messenger of the gods, god of commerce, skill of hands, quickness of wit, eloquence and thievery) & Hermes
- Jupiter & Zeus (the chief god, the god of the sky & weather, son of Cronus & Rhea, husband of Hera)
- Ceres (goddess of Agriculture and harvest, mother of Proserpina, where the word cereal (rice, corn, wheat) came) & Demeter (goddess of agriculture, fruitfulness and marriage)
- Pax (goddess of peace) & Irene (goddess of peace, daughter of Themis & Zeus) (*Eirene* – peace)
- Diana & Artemis (goddess of the hunt, of the forests, wild animals, of the moon, twin sister of Apollo)
- Apollo (god of the sun, poetry, music, prophecy, healing and archery, highest type of youthful, manly beauty) & Apollo
- Venus (goddess of love and beauty) & Aphrodite
- Cupid & Eros (god of love, son of Aphrodite)
- Atlas (supported heavens on his shoulders) (no Roman counterpart)
- Mars & Ares (god of war)
- Neptune (god of the sea) & Poseidon
- Prometheus (one of the Titans, stole fire from heaven & taught man to use it. Punished by Zeus by chaining him on a rock) (no Roman counterpart)
- Pluto & Hades (god of the region of the dead, husband of Persephone)
- Uranus (a god who represented heaven; husband of Gaea (earth)) (no Roman counterpart)
- Saturn (agriculture and harvest) & Cronus
- Gaea (earth goddess whose children were the Titans) (no Roman counterpart)

B. Motives of the persecutions

By “Motive” here we mean the laws on which the persecutions were based. Again, we distinguish two groups as above:

1. FIRST GROUP – In this first group which was caused by the hostility of the people as we have seen above, the basis and or motives of the accusations are four:
 - a. Strange Superstitions – because the Christians practiced some rituals not recognized by the State. In Philippi, Paul and Silas were scourged because they celebrated some ceremonies not admitted by the Romans. Pomponia Grecina was accused of the same crime.
 - b. Sacrilege – The refusal of the Christians to offer sacrifices to idols, the destroying of the idols and the removal of these from houses were considered acts of sacrilege.
 - c. Lese Majesty – The refusal of the Christians to adore the emperors as gods. The cult of the emperors started in the reign of Octavian (Augustus Caesar) when the cult to the gods of polytheism began to fall in disrepute. This cult to the emperor was like a moral chord that unite all subjects to the emperor, so that it is not only religious act, but a civic act as well.
 - d. Magic – because the Christians exorcised demons and kept with great veneration the Sacred Scriptures, which the pagans thought to be a book of magic.
2. SECOND GROUP – In these persecutions, the edicts of the emperors had the force of law. The profession of Christian Faith was prohibited and the Christians were forced to choose between apostasy and condemnation.

Digression:

Pomponia Grecina -rich
Roman matron

Digression:

Lese Majesty in Latin:
Laesa Majestas (hurt
majesty)

The punishment for the accused Christians were cruel. Before they were brought before the judge, the Christians were imprisoned, loaded with Chains, deprived of sufficient air and light and ill-fed. Before the tribunal, they were tortured until they denied their faith. When they remained steadfast, which was common, they were exiled or forced to work in Mines in Egypt, Sicily or Sardinia or condemned to death. The death sentence were three kinds: decapitation for Roman citizens; crucifixion for slaves, and for the beasts in the amphitheater or burn at stake for the freemen who were not Roman citizens.

Article 2 – The Order of the Ten Persecutions

The first series of persecutions were ordered by Nero, Demitian, Trajan and Marcus Aurelius. The second series were under Septimus Severus, Maximinus, Decius, Valerian, Aurelian and Diocletian.

A. Under Nero (64-68)

Nero, whose name had become synonymous to cruelty, started the series of persecutions in the year 64 on the occasion of a great fire that burned 6 of the 14 districts of Rome, for 6 days.



It was not certain whether Nero was the author of the conflagration, but one thing is certain, Nero rejoiced that it happened so that he could construct a new city over the ashes of the burned districts. The Romans accused him as the perpetrator of the conflagration. Fearing the ire of the people which could cause him to lose the empire, Nero accused the Christians for the crime. The Romans who already hated the Christians were easily convinced and persecution started.

According to Tacitus, a Roman historian, great multitude of Christians were put to death. Some were sewn in animal skins and fed to the hungry dogs; some were crucified; others were tied to stakes and burned to serve as torches at night. For this last cruel way of killing, Nero offered the imperial gardens and mingled with the ferocious crowd in his chariot to contemplate the horrendous scene. The persecution lasted until the death of Nero in 68.



Nero's human torches

Principal Victims: St. Peter and St. Paul who were imprisoned for 9 months in the Mamertine dungeon; Sts. Procesus and Martinianus who were converted jail guards of the apostles; St. Basilisa and Anastasia, roman matrons and many others.

B. Under Domitian (81-96)

After the death of Nero, the Christians enjoyed a period of tranquility. Galba, Otto and Vitellius succeeded one another in less than a year. Vespasian ruled the empire without persecuting the Christians, so did his son Titus. Titus was succeeded by younger brother Domitian who at the beginning did not persecute the Christians. He started the persecution only during the last two years of his reign. The main motive was the refusal of the Christians to pay didrachma (to build the temple of Jupiter in the site of the temple of Jerusalem).

After the destruction of the temple in Jerusalem, the Jews were forced by Rome to pay the same tax as before for the maintenance of the temple of Jupiter which was built on the very site. The collectors of Domitian were extremely exacting. The Christians knowing that paying this tribute meant abjuration, refused to pay and were accused as atheists, worthy of death, to be exiled or to be deprived of their properties.

Principal victims: St. John the Evangelist as we have seen above; the consul Flavius Clemens, cousin of Domitian, his wife, Flavia Domitila imprisoned in the island of Pandataria, and the consul Acilius Glabrionis.

C. Under Trajan (98-117)

Trajan published an edict prohibiting all reunions or nocturnal assemblies. Although this edict had a general character, it was in fact directed against the Christians, who were known to gather at night for the celebration of the Eucharist. The decree was extended to the provinces of the Empire to the satisfaction of the governors who lost no time in confiscating the properties of the rich Christians.

Later, however, Trajan published a Rescript prohibiting the governors to seek out the Christians and forbidding them to accept anonymous accusations from the people. Because of this rescript of Trajan the persecutions lessened in intensity. The cause of the publication of the Rescript was the consultation made by Pliny the Younger, governor of Bithynia with Trajan. (NW of Turkey)



Early Christians worship underground

Principal Victims: St. Ignatius of Antioch, who was brought to Rome to be fed to the beasts. Hearing that the Roman Christians were trying to intercede for his cause, he wrote them a letter not to deprive him of his martyrdom. St. Simeon, bishop of Jerusalem who at the age of 120 was crucified. St. Clement I of Rome, pope.

D. Under Marcus Aurelius (161-180)

Marcus Aurelius was a stoic philosopher and was one of the better ones among the emperors. He was tolerant by temperament. Nevertheless, he persecuted the Christians towards the end of his reign (177). A series of public calamities such as flood, famine, sickness and war broke out in the Empire and the people blamed the Christians for them. The emperor applied all the existing laws of his predecessors. This persecution was more violent in Rome, North Africa and France.

Digression:

Aurelius means Golden, in French, Orleans (New Orleans, Novum Aurelium)



St. Cecilia, Patroness of musicians

Principal Victims: In Lyons, France: St. Photinus bishop; Sanctus a deacon in Vienne; Atalus of Pergamo; the neophyte Mauturius and the slave girl of Blandina. In Rome St. Justin the apologist and probably St. Cecilia.

Digression:

St Cecilia was blind. She converted her husband and brother-in-law.

Here ends the first series of persecutions. The second series of six persecutions starts with Septimius Severus.

E. Under Septimius Severus (193-211)

Like Marcus Aurelius, Septimius Severus was also tolerant at the beginning of his reign. The great persecutions that left Africa and Egypt desolate were ordered by local governors. In the year 202, however, the emperor himself made a journey to the East and saw for himself the progress of Christianity. In order to stop its spread, he promulgated an edict which prohibits the teaching and embracing of Christianity. The persecution started throughout the empire, but was more violent in Egypt, Africa and Gaul.

Principal Victims: In Alexandria, St. Leonidas, father of Origen; the slave girl Potamiana and her mother St. Marcela. In Carthage: Sts. Felicitas and Perpetua. In Gaul: St. Irenaeus; In Spain: St. Felix of Valencia and the deacons Fortunatos and Achileus.

Digression:

Potamiana – river

(Mesopotamia: in between rivers, i.e. Tigris & Euphrates)

Hippopotamus: river horse

F. Under Maximinus Thrax: (235-238)

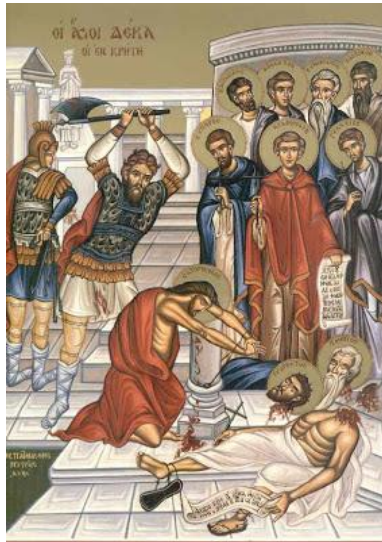
The successors of Septimius Severus, were almost all of Syrian origin and showed little interest for paganism. They were in fact quite tolerant towards Christianity. One of them Alexander Severus even favored the Christians. Among the statues of pagan divinities in his private Shrine was the image of Christ. But the tranquility enjoyed by the Church was short-lived. Maximinus the Thracian (Thrax), head of a Roman Legion, assassinated Alexander Severus and had himself made emperor in Mainz, Germany. This emperor did not hate the Christians in themselves, but he persecuted them because they were friends of his predecessor Alexander Severus. By an Edict he ordered the death of bishops and priests. This edict was partially complied because of the emperor's brief reign and because of the threat of invasion by the barbarians in the north.

Digression:

Maximinus Thrax is from Thracia (Bulgaria today).

Principal Victims: Pope Pontianus; the deacon Ambrose, friend and co-worker of Origen. St. Ursula and her companions in Cologne. Regarding these companions of St. Ursula, some writers said they were 11,000 virgins. But this might be due to the misreading of the sign "XI M" (Undecim Martyres) which they read as "undecim millia" and followed by tradition.

G. Under Decius (Decian) (249-251)



Christian persecution under Decius

Decius ascended to the throne in the precise moment when the frontiers along the Danube river were being attacked by the Goths. He thought it is necessary to unify the whole empire against these barbarians, but this could not be done because the Christians believed in the distinction between the civil order and the religious. Decius decided to destroy the Christian religion once and for always. He published an Edict calling all Christians to present themselves to their local magistrates for the purpose of offering sacrifices to the gods. If they refuse they would be punished to death, exile or confiscation of properties. The persecution was so cruel and violent that there were many defections, especially among the rich. But these were counterbalanced by the heroic stand of many faithful who died for Christ's sake.

Principal Victims: In Rome: St. Fabian, pope and St. Agatha who was burned alive; In Greece, St. Pionius and his companions. In Antioch the bishop Babilas. In Alexandria: St. Apolonia. In Palestine: St. Laexander bishop of Jerusalem and in France, St. Saturninus, first bishop of Tolouse (Southern France), Origen also suffered, but died later, resulting from the wounds inflicted by his torturers.

Digression:

St. Apolonia is the patron saint of dentists.

At this juncture, we shall explain the terms LAPSUS and FUGITIVUS, because the status of the lapsi and fugitive would later be the cause of many controversies and schisms.

H. LAPSUS AND FUGITIVUS

When the Edict of Decius was promulgated, the Christians numbered almost one third of the population of empire. It would be unwise to condemn so many people to death or exile. This is why Decius advised his governors to try their best to urge more Christians to apostatize.

The great number of Christian converts at this time was due to the relative tranquility which the Church enjoyed after the death of Maximinus Thrax. But sad to say, the quality of converts did not increase in par with the quantity. Many converts were Christians in name only. So, when the edict of Decius was enforced, most of these nominal Christians apostatized. We distinguish the Lapsi and Fugitivi.

LAPSI (fallen) – were those Christians who had committed real acts of apostasy, renouncing their Christian Faith. Among them we distinguish:

- a. Sacrificati – those who had offered sacrifices to the gods.
- b. Thurificati – those who burned incense before the images of the gods.
- c. Libellatici – those who, through bribery, had their names registered in a certificate that they had renounced their faith.

- d. Traditores – those who, during persecution, surrendered the copies of the Sacred Scriptures to the persecutors.

FUGITIVI – these were not Lapsi or apostates in the real sense of the word. They left their homes and fled to the country-side or desert to escape the persecution.

Later, this lamentable state of the Christians would cause an important problem. When the persecution lulled, the Lapsi sought to return to the Christian fold. Were they to be admitted? Under what conditions should they be received back into the Church?

PRINCIPAL FUGITIVI: St. Dionysius, bishop of Alexandria who fled to the desert in Africa; later he transferred to a hamlet south of Alexandria. St. Cyprian, bishop of Carthage, who did himself in a small town nearby, and from there he continued governing his flock.

I. Under Valerian (253-260)

When Valerian started his reign, he was benevolent towards the Christians. Later, however, influenced by his favorite Macrianus, he published his First Edict ordering bishops, priests, and deacons to offer sacrifices to the gods under the pain of exile. He prohibited the reunions of Christians, and confiscated their places of assembly: the catacombs and ordinary cemeteries. In 258, Valerian promulgated his Second Edict by which, without recourse to formal accusation or just by mere self-identification, the priests were to be beheaded, the senators and noblemen were to be degraded and their properties confiscated, and the matrons to be exiled. These edicts were enforced with rigor and the victims were numerous.

Principal victims: In Rome: Pope Stephen and Pope Sixtus II the latter was beheaded with 6 deacons: St. Lawrence the deacon; the boy Tarcisus, martyr of the Eucharist. In Carthage, St. Cyprian and a group of martyrs known in history as the “Massa Candida” (shining mass). According to St. Augustine, these martyrs numbered 153 and were thrown into an oven of boiling lye.

Digression:

St. Lawrence was
broiled.

Tarcisus – seen by
St. Sebastian

Lye is used to
remove paints.

J. Under Aurelian (270 – 275)

The two immediate successors of Valerian gave the Church a few years of tranquility. The Emperor Gallienus, son of Valerian, published an edict of tolerance, giving back to Christians the cemeteries and other places of reunions which were confiscated before. Emperor Claudius the Goth was preoccupied with his war against the barbarians that he had no time for the Christians. But Aurelian, in the year 275, just a few months before his death, published an edict of persecution and was promptly enforced.

Principal victims: In France: St. Reverianus, bishop of Autun and St. Peregrine, bishop of Auxerre.

K. Under Diocletian (284 – 313)

When Diocletian ascended the throne, the empire was seriously threatened by the barbarians. In order to organize the defense better, Diocletian selected some collaborators to help him govern the vast empire. In 285, the empire was divided into two governing centers. He nominated Maximianus as emperor of the West with Milan as its capital, while he reserved for himself the East with his residence at Nicomedia (because Constantinople was not yet established).

With the purpose of avoiding discrepancies that may prove harmful to the empire, two “caesars” were chosen to help each emperor (or Augustus). Galerius was to help Diocletian in the East, and Constantius Chlorus to help Maximianus in the West. In this way, the Roman Empire, instead of being ruled by one emperor, came to be ruled by a tetrarchy, a government by four.

Diocletian personally had nothing against the Christians, but his son-in-law Galerius hated them, and he persuaded Diocletian, that for the unity of the empire, it was necessary that all subjects should profess only one religion, adoring the gods and the emperor. In 295, the persecution started, beginning from the ranks of the army. Here we have the famous story of the “Theban Legion”.

The persecution became general in the year 303. Successively four edicts were published:

1st Edict – ordered the destruction of churches and the burning of sacred books.

2nd Edict – ordered the imprisonment of priests.

3rd Edict – ordered these imprisoned priests to offer sacrifices to the gods.

4th Edict – ordered all Christians to offer sacrifices to the pagan gods.

These edicts were imposed with more or less rigor by the different Caesars. The provinces under Constantius Chlorus, namely Gaul, Spain, and Great Britain were treated with moderation. But the provinces under Maximianus and Galerius suffered much. The priests and lay Christians who surrendered the sacred books to the persecutors were called “traditores”.



St. Sebastian, patron saint of athletes and of the Diocese of Bacolod

In 305, Diocletian abdicated and the government of the Eastern Empire passed on to Galerius, who took in as associate Maximin Daia or Daia, who was crueler than he towards the Christians. Constantius Chlorus, on the other hand, was succeeded by his son Constantine upon his death. Constantine was a son of Constantius Chlorus by his concubine Helena, his married wife being Theodora, a stepdaughter of Maximianus. Constantine was lenient towards the Christians, his mother being a Christian. In the East, the persecution under Galerius lasted until 311, while those under Maximin Daia lasted until 313.

Principal victims: In Rome, St. Sebastian the Roman centurion and the virgin St. Agnes. In Gaul, St. Victor, a Roman

Digression:

St. Agnes – cousin of St. Sebastian

St. Catherine – patron saint of philosophers

official who was beheaded in Marseilles. In Alexandria, the virgin philosopher, St. Catherine and the brothers Crispin and Crispinianus, noble Romans who humbly worked as shoemakers and were decapitated in 287 in Soissons.

Article 3 – The Church at the End of the Persecutions

A. End of the Persecution: Edict of Milan

We have seen above that Gaul, Spain, and Great Britain enjoyed relative peace because of the moderation of their Caesar Constantius Chlorus and his son Constantine. The latter would become the instrument of Divine Providence to bring about the end of the persecutions. Let us go back and study the political situation of the empire that brought about this end.

As we have seen above, to govern the empire more easily, Diocletian divided the empire into East and West. Diocletian ruled the East with Galerius as his Caesar, while the West was still ruled by Maximianus and Constantius Chlorus. When Constantius Chlorus died at York (England) his troops proclaimed his son Constantine as Augustus. A period of political disorder followed because some people refused to recognize Constantine as coemperor of Maximianus. But in 307, Constantine married Fausta, daughter of Maximianus, thus he established an alliance and jointly reigned with his father-in-law in peace in the West.

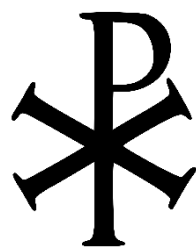
In 310, however, Maximianus declared war against Constantine and was defeated and executed. Maxentius, son of Maximianus, became Constantine's coemperor in the West. Upon the death of Galerius the following year, Maximin Daia took as his Caesar Valerius Licinius, while the West was ruled by both Constantine and Maxentius. Then, Constantine allied himself with Licinius by giving him his sister in marriage. Meanwhile, Maxentius attempted to seize control of the whole West. Constantine then marched to Rome to engage Maxentius in battle.

On the eve of the battle of the Milvian Bridge, near Rome, in 312, Constantine had a vision to which he attributed his conversion to Christianity.



Constantine at the Battle of Milvian Bridge

According to Eusebius of Caesarea, Constantine beheld a fiery cross in the heavens beneath which was written in Greek: "By this sign, you shall conquer" (in Latin: In hoc signo vinces).



Chi Rho, the logo Constantine saw in his vision

According to Lactantius however, Constantine had a dream telling him to place Greek monogram representing Christ, a combination of the Greek letters X and P, upon the shield of his soldiers. Whatever the inspiration for this account, the fact

remains that on the following day Constantine was victorious, killing both Maxentius and his son, and as a symbol of victory he adopted the monogram for "labarum" or imperial standard.

In 313, Constantine published the Edict of Milan, granting freedom of all religion in the Empire, one of them Christianity. He also established Sunday as a day of worship. That same year Licinius defeated Maximum Daia, and for ten years the two brothers-in-law, Licinius and Constantine, governed the Empire together.

In 323 however, Constantine attacked Licinius, allegedly because of the latter's persecution of the Christians, and defeated him, and later had him put to death despite a pledge of self-conduct. Constantine was now the SOLE EMPEROR IN THE EAST AND WEST, and the following period was largely one of peace.

Constantine, now surnamed "the Great", changed history of Europe, and the world for that matter, by encouraging the growth of the Christian Church. In 325, he convened the Council of Nicea, in order to settle the Arian controversy, and to reformulate the Christian doctrine. He himself directed much of its work (under Pope Sylvester).

On the political aspect, Constantine consolidated the Roman Empire. He was a capable administrator whose decrees were visibly influenced by Christian moral tenets. He built the city of Constantinople (Istanbul today), on a Roman garrison in a small village of Byzantium in the shore of the Bosphorus. It was inaugurated as his capital in 330, and thus he laid the foundation of the Eastern or Byzantine Empire.

He had many admirable qualities, but the murder of his son Crispus and his wife Fausta for either personal or political reasons, are indicative of another side to his character. Constantine died in Anchirone, a suburb of Nicomedia on May 21, 337, while preparing for a war against the Persians. He was baptized on his deathbed by Eusebius of Nicomedia, an Arian.

Constantine had previously divided the Roman Empire among his 3 sons: Constantine II received Britain, Spain, and Gaul; Constantius II received Asia and Egypt, and Constans received Italy, Pannonia, North Africa. Upon the death of Constantine II, Constans ruled the whole west.



Constantine the Great, the first Christian Emperor



Constantinople, seat of the Byzantine Empire on 330 AD



Council of Nicea

Article 4 – The Value of Martyrdom

A. The Testimony of the Martyrs

Etymologically, the Greek word “martyr” means testimony. A Christian martyr, therefore, is he who gives testimony of Christ, his miracles, prophecies, death and resurrection, or by declaring himself a faithful follower of Christ’s teachings. But the Church reserves the name “martyr” to those who sealed with their own blood their faith in Christ. Those who suffered imprisonment and torture for this faith, but without giving up their lives, are simply called “confessors”.

B. Value of the Testimony

For Christians, the testimony of the martyrs is invaluable. If we do not admit supernatural intervention, it is impossible to explain how much great multitude of people of all ages, sexes and states of life, could give up their lives for their faith, and had remained steadfast at the face of cruel tortures and sufferings. The enemies of the Church tried to give little importance to the martyrs comparing their heroism with the soldiers in the battlefield or attributing their courage to religious fanaticism. The strangest fact is that, in spite of sufferings and death of the martyrs, many pagans still embraced the faith. This led Tertullian to write: “*Sanguis martyrum, semen Christianorum*” (The blood of martyrs, the seed of Christians”).

C. The Cults of the Martyrs

Digression:

The Seven Hills of Rome:

1. Quirinal Hill
2. Viminal Hill
3. Esquiline Hill
4. Coelian Hill
5. Aventine Hill
6. Palatine Hill
7. Capitoline Hill

The Church has always venerated the martyrs with special honor. In the beginning the Church kept the relics of martyrs in catacombs or underground cemeteries. Their tombs served as altars for the Holy Sacrifice. Hence, the practice of burying some martyrs’ relics in the altar stone of all churches before Vatican II.

After the Edict of Milan, the churches were built on top of the tomb of martyrs. During the invasions of the barbarians and Saracens, the relics were brought to Rome to avoid profanation and desecration.

These relics were objects of pious cult by the faithful who celebrate the day of martyrdom as a day of triumph, the day of entrance into glory, the true “birthday” of the martyr.

The Church gathered all the accounts of martyrdom and compiled them into what we now call the “The Acts of the Martyrs” or Martyrology, which contains the authentic narration of the sufferings and death of the martyrs. Including the list of names of the martyrs. These were read to the faithful on the death anniversary of the martyrs.

CHAPTER III

(Internal History)

Article 1 – The Heresies

With the expansion of the Church. There arose two enemies of the Church: the enemies from within were the heretics. It was necessary to answer the unfounded attacks of these enemies. The Church was obliged to explain and define its doctrines with precise terminology, reducing the truths of Christian Revelation into dogmatic formulae. This is the beginning of Theology.

The first heretics were products of Judaism and paganism.

A. Judaizers – As we have seen above, the question about the validity the Mosaic Law was already decided by the Council of Jerusalem. Some Jewish Christians refused to obey the decision of the Council and were considered heretics and were called “Judaizers”. Their principal sects were:

- a. Nazarenes – who, while observing the Mosaic Law, admitted the divinity of Christ and virginal birth.
- b. Ebionites – who denied the divinity of Christ and the virginal birth, and considered St. Paul as an apostate. Their main error: the necessity of the Mosaic Law and the sufficiency of the Mosaic Law even without the sanctifying grace.

B. Gnosticism – This heresy was the most important during the early days of the Church (During St. John’s time). This resulted from the tentative effort to unite into one doctrine the pagan philosophies and the Christian doctrine. Seeing certain points of contact between Christian doctrine and Plato’s philosophy (logos) and some Oriental religions, the originators of Gnosticism tried to substitute faith with gnosis – perfect knowledge of God and of the world.

C. Manicheanism – is one of the sects of Gnosticism. It is the combination of Christianity and Persian religion, originated by Manes or Manichaeus near Baghdad in 24 AD. According to Manes, there were two co-eternal beings in constant conflict with each other: God – the principle of good and light, and Satan - the principle of evil and darkness. Humanity came from the principle of evil and could not free itself from matter except by knowing the science taught by Jesus, who came to earth clothed in a phantasmagoric body (Docetism). This task of helping humanity free

Digression:

Manicheanism believed that matter is evil, the soul must be liberated from body through death, thus advocating suicide. Marriage is discouraged as another evil will be produced through pregnancy.

itself from matter is called Redemption, which for a time was endangered by the apostles, and will be completed by the Paraclete, who appeared in the person of Manes, the last and greatest of all the prophets.

This heresy was organized according to the pattern of the Christian Church with its supreme head, bishops, priests, and deacons. It spread from Persia to the Chinese Turkistan in the East and the North African shores in the west. St. Augustine was

for a Manichaeist. The heresy last for more than a thousand years, in the Middle Ages some vestiges of it was revived in the Albigentian heresy.

D. Montanism – Founded by Montanus, a priest of Cybele who later as converted to Christianity in 17 AD. He taught that two Laws had already been established in the world. The first Law was Judaism, promulgated by the Father. The second Law – Christianity, promulgated by the Son.

The third Law, which is more perfect than the first two, was promulgated to the world by the Holy Spirit, who took residence inside Montanus himself and talked through his mouth. The third Law is characterized by its strict discipline, frequent fasting, prohibition to contract second marriage, and prohibition to escape persecutions. It also taught that grave sins committed after baptism cannot be forgiven. The austerity and severity were due to the preparation for the visible second coming of Christ which Montanus believed to be imminent. The error spread to Italy, Gaul, and North Africa, where Tertullian was an active follower.

E. Millerianism – It is the error of those Christians who believed in the early Second Coming of Christ on this earth to inaugurate with the just a glorious kingdom which will last for 1000 years, after which the just will enter heaven while the damned will be punished in hell. This error is based on a text of Isaiah (Is. 5:17-25), on certain passage in the Apocalypse (20:1-3) which were given literal sense. In time of persecutions, this doctrine contributed much by giving the people unwavering hope and fortitude against the cruelties perpetrated by the executioners. It counted among its adherents: Papias, bishop of Hierapolis, St. Justin and St. Irenaeus (first bishop of Lyons). This error was never formally condemned by the Church and disappeared by the end of the 4th century.

F. Unitarianism – This heresy, also called “antitrinitarianism” did not admit the equality of the three Divine Persons. This error arose from the difficulty to reconcile the unity of God and the Trinity of Persons. To preserve Monotheism (one God) they exaggerated the unity of God and denied the Trinity of Persons. This heresy was divided into two categories: 1. Monarchianism or subordinationism which suppressed the person of Christ; 2. Modalism or Patricianism teaching that God is called Father, Son or Holy Spirit according to his different manifestation or Mode of Appearances. A clearer explanation follows:

1. Monarchianism – holds that Jesus was a mere messenger sent by God and the greatest of the prophets. Principal leaders: Theodotus, a rich tanner of Byzantium, and Paul of Samosata. These were the persecutors of Arius.
2. Subordinationism – considers Jesus as a Divine Person, but subordinate to the Father with a diminished divinity.
3. Modalism – teaches that the three persons of God were mere different aspect of the same divine substance; Father as the Creator; Son as the Savior and Holy Spirit as the Sanctifier
4. Patricianism – following the teaching of Modalism, they believed that God the Father was crucified on Calvary, hence the name. Principal leaders: Sabelius, Praxeas and Noetus of Smyrna.

Article 2 – Christian Literature

The Church found itself obliged to explain its doctrine to the new converts, to answer the attacks of the enemies and to refute the errors of the heretics. These circumstances necessitated the writing and the compiling of the answers which constituted the Christian Literature of Antiquity.

We can divide the Christian Literature into three periods according to the object or purpose for which they had been written:

1. First Period – comprises the Biblical Books which were written by authors under the inspiration of the Holy Spirit, and the works of the Apostolic Fathers, which serve as Appendix to the Biblical Books.
2. Second Period – about the year 125, these works were apologetic and polemical (debate) in character, as brought about by circumstances.
3. Third Period – comprises the works which can be truly called theology. The object was to expound and develop the doctrine of the Faith in real tract.

A. First Period

In this First Period, the main task of the Church was to spread the faith, making use of preaching more than writing. The written works of this period were more circumstantial writings in the form of letters in which simple doctrines are expounded, solutions to practical difficulties on discipline are given, and community organization is recommended. These works are:

1. The books of the New Testament – the four Gospels; the Acts of the Apostles; 13 Epistles of St. Paul and Letter to the Hebrews; 2 Epistles of Peter; 3 Epistles of John; 1 Epistle of James and another of Jude; and the Apocalypse of John.
2. The works of the Apostolic Fathers – St. Clement of Rome wrote a Letter to the Corinthians which gives testimony of the supremacy of the Pope; St. Ignatius of Antioch who wrote 7 letters describing the development of ecclesiastical hierarchy; St. Policarp who wrote a letter to the Philippians; Papias, bishop of Hierapolis, who explained the sermons of the Lord; Hermas who wrote the “Shepherd”. There are 4 other works whose authors were unknown, but are considered as Apostolic Fathers: Didache or Doctrine of the 12 Apostles; the Apostle’s Creed; second Letter to the Corinthians attributed to Clement of Rome; and a work called “Pseudo-Barnabas”.

B. Second Period

In this period, the task of the Church was to defend itself from the enemies from within and enemies from without. Those writers who wrote against the enemies from without are called apologists. Some wrote to the emperors or governors to defend the oppressed Christians and to vindicate them from false accusations. Others wrote against pagan philosophers answering their insults and demonstrating the superiority of the Christian doctrine over the pagan mythology. The polemicists were writers who wrote against the heretics, enemies from within, expounding the traditional or orthodox doctrine of the Church.

The Principal Writers: Aristides of Athens who wrote a short “Apology” addressed to the emperor Antoninus Pius. Hegesippus who gave us the list of the first popes. St. Justin, a pagan philosopher converted by reading the Sacred Scriptures. He founded a school in Rome where he died a martyr. Of his numerous works we have only 3 extant works: Two Apologies, one addressed to Antoninus Pius and another to Marcus Aurelius, and often quoted “Dialogue with Tryphon” where he demonstrated that the prophesies of the Old Testament admitted by both the Jews and Christians, were fulfilled in the person of Christ. Among the Polemicists, we have St. Irenaeus, a disciple of St. Polycarp of Smyrna and who later became bishop of Lyons in France. He wrote “Adversus Haereses” against the Gnostics and the Montanists and demonstrated the authority of Oral Tradition and the Primacy of the Pope.

C. Third Period

Only during the Third Period did Theology start to develop scientifically. Although the works of the Fathers still had the form of apologies and polemics, circumstances obliged the writers to analyze and deal deeply into the Christian truths and the result were real scientific tracts which demonstrated the solidity of the Christian religion.

Up to this period, the language used was Greek, as it was the commonly used language in the Roman Empire, but after the 3rd century, Latin slowly came into common usage in the West. For this reason, the Fathers of the Church were divided into the Greek Fathers and the Latin Fathers.

The Greek Fathers of this period worth mentioning were: St. Hippolytus who was from the East, but lived in Rome. From Alexandria, we have St. Pantaeus, St. Clement of Alexandria and the greatest among them – Origen. Origen was brilliant as well as saintly. As to output, no Greek Father could surpass him, and among the Latin Fathers, only Augustine. But Origen fell into error which is known as Origenism. In Exegesis, he admits only allegorical or spiritual sense of the Scriptures; in cosmology, he teaches the eternity of matter and the preexistence of souls in eschatology, he teaches Universal Restoration, i.e., after expiation of sins, everyone, including those in hell, will be reconciled with God in Heaven.

The Latin Fathers of this period were Tertullian, St. Cyprian, Minicius Felix, Arnobius, and Lactantius. Among these Fathers the most illustrious was Tertullian who was born at Carthage and before he fell into Montanism was a staunch defender of the Faith. As a Montanist he condemned second nuptials, very strict with his people not allowing them to work for pagans. His later works were condemned and died at a very advanced age (c.250). St. Cyprian was born in 210 of pagan parents. He was converted and later became the bishop of Carthage. He fought against Novatus and the Novatians who were severe against the Lapsi. He also opposed Pope Stephen on the baptism administered by the heretics. He insisted that those baptized by heretics should be rebaptized. The Councils of Arles and Nicea upheld the decision of Pope Stephen: that the validity of baptism does not depend on the person baptizing, but on the administration according to the established rite. Despite this, Cyprian never doubted the supremacy of the Pope.

D. Various writers and defenders of the Church

At this juncture, we define what we call the Fathers of the Church and distinguish the various writers under this name:

Fathers of the Church – were ecclesiastical writers of Christian Antiquity who, at least for some time, had been united with the Church by faith and charity, and were staunch witnesses of Catholic truths. Under this heading we distinguish the following writers:

1. Apostolic Fathers – is the name given to writers or writings (several of which were anonymous) who had known the Apostles in person and whose doctrines were derived immediately or almost immediately from the Apostles (9).
2. Apologists – were ecclesiastical writers whose aim was to defend the Christian faith from false accusations of the enemies and to demonstrate that Christianity is the true religion.
3. Polemicists – were ecclesiastical writers who wrote in the form of disputation or debate.
4. Historians – were Fathers of the Church who traced the history of Christianity in chronicle form from Creation up to their own time.
5. Theologians – were Fathers of the Church who expounded the Christian truths in a systematic and scientific way.

E. Doctrinal summary of this Period:

a. Rule of Faith – The doctrine concerning Faith was developed because of the misconceptions of the heretics. The Fathers of the Church gave us norms to differentiate truth from errors. They demonstrated that Apostolic Tradition simply meant that the doctrine of the Apostles was faithfully transmitted by the uninterrupted succession of bishops (Apostolic succession).

b. Creation from nothing – This dogma of Creation was expounded with precision leaving no place for doubts.

c. Relation between Faith and Reason – This was explained by St. Justin and later admirably treated by St. Clement of Alexandria expounding that reason serves to demonstrate and explain the truths of the Faith, but always subject to it (*Philosophia ancilla Theologiae*).

d. Dogma of the Trinity – the two points: equality of the three persons and the differentiation of persons were made more precise, although the demonstrative argument of the equality of person or unity of the divine nature was not very clear, as St. Augustine himself observed.

e. Dogma of the Incarnation – with the explanation of the Fathers, the error of Docetism was definitely rejected.

CHAPTER IV

(Internal History)

Article 1 – The Constitution of the Church

Since the early days of Christianity, the Church was organized according to its proper system. In the first place, the Church is a hierarchical society, at the head of which is the Supreme Pontiff, the first was St. Peter, then followed by his successors, i.e., the bishops of Rome. But by

Digression:

The law of celibacy started in Spain (536 A.D.) then to Gaul (France) then to Italy.

passage of time, other necessities of the Christian community demanded modifications. At first the hierarchy was composed by bishops, presbyters and deacons. Later, the lower clergy was added to the higher clergy to serve as aides. The election and sustenance of the clergy had passed through different systems.

At this early time, the law of celibacy was not yet promulgated.

A. The Church, a hierarchical society

The Christian society was founded on the principles of hierarchy. Christ himself made the selection of his disciples from which he chose 12 Apostles to whom he conferred the power to teach and govern. From this we see that by the will of the Founder the Church is not merely a reunion of the faithful with rights and duties common to all members without distinction. Following the will of Christ, the Apostles were the head of the first Christian communities: St. Peter rules directed, by himself or by representatives several churches founded by him.

Charism – We have to note that although the Christian communities in the early days were composed of two distinct groups: the hierarchy and the faithful, the separation was then not very clear and pronounced, so that towards the end of the 1st century, we still find faithful who had received special inspiration of the Holy Spirit and favored with supernatural gifts or Charism. They officiated as prophets and preachers of the Gospel, travelling like the Apostles from place to place and establishing Christian communities which they themselves ruled. But these were only provisional and temporary, made so by the circumstances. They disappeared as soon as regular organization took over.

B. The Supremacy of Rome

Since the beginning of Christianity, St. Peter had exercised the primacy which Christ conferred on him. Later, his successors reserved for themselves and actually practiced the high authority in the Church. Because of persecutions and constant dangers to which Popes were exposed during the first 3 centuries, they rarely exercised their supremacy. On the other hand, they did not have powers which subsequent Popes had (ex: naming of bishops) but their authority had always been recognized by the whole Church, as attested to by FACTS and Testimonies. It is a fact that Rome has been recognized as the head-church and as center of Catholic unity.

FACTS – in the year 96, when St. John the Evangelist was still alive, Pope Clement of Rome, third pope from Peter, intervened in a trouble in Corinth, as we have seen above. Several Popes without vacillation, exercised their authority; Pope Pius I who reigned in 14-155, excommunicated in 5 the

Gnostics Valentine and Marcion; Pope Zephyrinus in 200 excommunicated the antitrinitarian Sabellius; Pope Victor I (189 – 199) threatened to excommunicate the eastern bishops on the controversy on Paschal celebration; Pope Stephen I solved the baptismal question in the year 257.

TESTIMONIES – St. Ignatius of Antioch (Feast day on October 17) called the Church of Rome the “president of the fraternity”. St. Irenaeus wrote in his “Adversus Haereses” that all churches should conform with the Church of Rome, in which apostolic tradition has always been conserved.

C. The Other Degrees of the Hierarchy

In the early years of Christianity, when the task was more on founding communities than in ruling them, we distinguish two types of hierarchy: itinerant hierarchy and residential hierarchy. The first was composed of Apostles, prophets and evangelizers or preachers who were constantly on the move and constituted a sort of missionary. Later, it disappeared when the communities they founded became stable and their functions were absorbed by the residential hierarchy.

Since the times of the Apostles, we already distinguished the first 3 grades or degrees of the hierarchy: the bishops, the priests and the deacons. The first Christian communities, except those which grew rapidly, as Corinth and Ephesus, were governed by a bishop or by a group of bishops and priests. But when the Church had spread throughout the Roman Empire, so that only one bishop was to rule one important city and its environs. From the 3rd century, the resident bishop of the capital of a province was called metropolitan and was made the religious head of the province.

Functions:

The Functions of the bishop was to teach, to administer the sacraments and celebrate the Holy Sacrifice. Note that the preaching, the administration of the Sacraments and the celebration of the Mass were the exclusive functions of the bishop.

The priests were the helpers of the bishop, and sometimes they substitute him. When the number of faithful increased, then and only then were the priests assigned as permanent substitutes of the bishops. The college or group of priests aggregated to one church formed the presbyteral council or presbyterium.

The deacons took charge of the material things of the community: They served at table during the agapes; took care of the poor and administered the church properties. In spiritual matters, they helped the bishop in the administration of baptism and the distribution of holy communion. Some of them were allowed to preach the word of God, as in the case of the deacon Philip.

D. Development of the Hierarchy

As the Church expanded, the hierarchy had to expand too. The bishop had to get auxiliaries to help him govern the faithful under his jurisdiction. We distinguish two such auxiliaries: the archpriest and the archdeacon; the archpriest helped the bishop in his priestly functions, while the archdeacon helped the bishop in the administration of temporal matters. The influence of the

archdeacon was such that generally he was called upon to succeed the bishop when the latter dies.

As the number of faithful increased, the deacons could not fulfill their functions very well, so it was necessary to assign somebody to help them. Thus, were the subdiaconate and minor orders were instituted. These were called the inferior clergy. The subdiaconate and minor orders were simply the dismembration of the diaconate.

- Subdeacons – were immediate helpers of the deacons.
- Lectors – the most ancient of the Minor Orders, were charged with the keeping of the Sacred Scriptures and reading them in the assembly of the faithful.
- Exorcists – took charge of the possessed and prepared the catechumens for baptism.
- Acolytes – were the companions and the servers of the bishop during religious functions.
- Porters – were assigned to guard the doors of sacred places.
- Fossors – for some time this was considered a minor order. They took charge of burying Christians, especially the martyrs, whose remains were sacred.

E. Election of the Clergy

At first the bishops were chosen by the Apostles themselves, but after the Apostolic times, the whole community had a hand in the election of the bishop. First the priests of a city would choose their candidate and submit their choice to the faithful. Later on, some modifications were introduced: The Metropolitan and the bishops of the province had the right to confirm the election made by the priests and faithful. This system later was enforced by the Councils of Arles (Southern France near Marseilles) and of Nicea.

The election of the Pope followed a similar system: First the name of the candidate is submitted to the priests and the faithful in Rome and then to the bishops of the nearby provinces. But according to Eusebius of Caesarea, the first 4 Popes after Peter were chosen by their predecessors, namely, Linus, Cletus, Clement and Evaristus.

When charism had fallen into disuse, the selection of priests was made by the bishop who consulted before hand the people concerning the moral character of the candidates. During the middle of the 2nd century, catechetical schools were founded in Alexandria, Rome, Antioch and Caesarea in Palestine for the formation of the clergy well-versed in ecclesiastical science.

F. Means of Subsistence

In this early period, the priests lived either by their own personal inheritance, or by manual work, as St. Paul did, or by the charity of the faithful who gave tithes and first fruits in a common box administered by the bishop. Most of the time these donations were not enough for the maintenance of the local church and support of the priests. Some priests, therefore, worked as farmers, merchants or in factories with such dedication that St. Cyprian voiced out a complaint. The Council of Elvira (Iliberis) later put a stop to this (in Spain, also Celibacy started).

G. Law of Celibacy

During the first three centuries, there was no Positive Law on priestly celibacy, but continence was held in high esteem by the Christians. Because of the words of Our Lord and of St. Paul, the virgins occupied the first places in the church and the widows in second places. It was not surprising, therefore, that in the election of candidates for the priesthood, the faithful preferred those who practiced celibacy. Continence was practiced by most of the priests even before celibacy became a law. From the early history of the Church, therefore, the orientation toward celibacy was very strong. We can divide the development of this law into three phases:

a. The first phase – the bigamous and those who contracted second nuptials were excluded from the ministry as advised by St. Paul (1 Tim. 3:2; Tit. 1:6).

b. The second phase – those who had received major order (diaconate) were prohibited from contracting matrimony under pain of suspension.

c. The third phase – In the 4th century, the Law of Celibacy was established in the Church. In the West, Canon 33 of the Council of Elvira prohibits all bishops, priests and deacons from carnal contact with their wives in Spain. Although we have no document to support the fact, it could be supposed that the same law was followed in Rome. North Africa and Gaul slowly followed the same route, so step by step the Law of Celibacy became a general rule in the Latin Church. The Greek Church in the East, however, did not accept this new discipline, and rejected it completely in the subsequent period.

H. Council of Elvira (Iliberis)

This Council was not only the first one held in Spain, but that all its Acts have reached to our times. The exact date of the Council was unknown, but it was probably held between the years 300 and 313. It was attended by 19 bishops, aside from priests who represented their absent bishops, and numerous deacons and inferior clergy. The Council promulgated 81 canons, which can be reduced to 4 main topics:

- The fomenting of fervent Christian life;
- The avoidance of homicide;
- The avoidance of the sin of Lust;
- The banning of idolatry.

This Council was sternly attacked from some quarters for its Canon 36 which prohibits the paintings of holy images in the church. This however can be explained easily. At the time of the Council there existed a tendency among Christians to adore the images and superstitions were rampant, and so the Fathers of this Council introduced this Canon as a disciplinary measure to curtail the danger.

Article 2 – The Sacraments and Cults

In the first three centuries, the Sacraments underwent notable development, not without great difficulties, especially the sacrament of the baptism and Penance which brought about serious controversies.

On the other hand, Christian feasts slowly took its cyclical form. The faithful desired to celebrate the great truths of their religion and were distinguished not only by their deep piety but also by their austere life and spirit of renunciation of the world. Their life was indeed an apology of their Faith.

A. Baptism

In the beginning, a profession of Faith in Jesus Christ was sufficient to receive baptism. The instructions came later. But during the persecution, the Church became stricter and demanded a period of test. This period of preparation and instruction is called catechumenate.

As to the baptism of children, in spite of being an apostolic institution, it was quite rare until the 5th century.

Toward the middle of the 3rd century, a bitter controversy arose within the Church on the validity of baptism administered by heretics. This controversy lasted for more than half a century, until the Councils of Arles and Nicea decided the question in favor of its being valid.

B. The Catechumenate and the Law of Arcanum

The Catechumens were divided into two classes: the auditors or listeners and the elect or competents. The auditors were allowed to attend the Holy Sacrifice of the Mass only until the sermon or the part of the Mass which was formerly called “Mass of the Catechumens”. They went out after the instruction or the sermon. They were not admitted among the elect until 40 days before their actual baptism, for which they prepared themselves by doing penance, confessing their sins and by a special instruction on the mysteries of the Faith.

In this special instruction, they were taught verbally the Symbol of the Apostles or the Creed. This was ordered but the Law of Arcanum or Law of the Secret. This Law was instituted by the Church as a prudent measure during persecutions. The Church prohibited the teaching of the mysteries of the religion to those who were not yet received into her fold through baptism. Aside from the symbol, the Law of Arcanum extended to the rest of the Sacraments, especially the Holy Eucharist.

The Catechumenate lasted for 2 or 3 years, sometimes, more. Many catechumens delayed their baptism until the moment of death, in order to assure their salvation and to avoid the canonical penance which were imposed to the baptized who had fallen into grave sins after baptism. This type of baptism called clinical (from the Greek word “kline” meaning “bed”) never had the approval of the Church.

Baptism was administered to the Catechumens on the eve of Easter and Pentecost in the West, but in the East, they had Easter Pentecost and Epiphany. It was done by immersion, very rarely

by aspersion when the candidate was sick or bedridden. The ordinary minister was the bishop, assisted by the priests, deacons and deaconesses.

The Sacraments of Confirmation and Holy Communion were administered immediately after baptism. This is still practiced in the Greek Church.

C. Controversy on Baptism

The question on the validity of baptism administered by heretics brought about a controversy. On one side was St. Cyprian who insisted that the baptism administered by heretics were not valid. His reasons were: there is only one baptism, that of the Church, they are not empowered to administer it. The other reason is that the heretics do not have the Holy Spirit. Therefore, they cannot give what they do not have.

On the other side was Pope Stephen, who taught that the baptism conferred by heretics was valid, inasmuch as the efficacy or validity of baptism does not proceed from the person or dignity of the person baptizing, but proceed from the administration according to the prescribed rites.

The controversy lasted until the Council of Arles (314) and the Council of Nicea (325) decided it in favor of Pope Stephen. In spite of the controversy St. Cyprian continued in good relationship with the successor of Stephen – Pope Sixtus, and he never cast any doubt on the supremacy of the Pope.

D. The Eucharist and the Agape (common supper done before communion)

In the beginning, the Eucharist was celebrated according to what happened in the Last supper called “agape”. In the 2nd century, however, due to the edict of Trajan prohibiting public reunions, the Holy Communion was separated from the Agape and was transferred to the morning with obligatory fasting. The Agape became meals of charity and celebrated only on some occasions, as the funeral an agape, without relation whatsoever with the Eucharist. In the 5th century, these agapes disappeared because of abuses, which were already mentioned by St. Paul.

As we read in the Acts of the Apostles, Holy Communion was celebrated daily. Later this was reduced to once a week, in the evening of Saturday after supper, until Sunday was established as the day of the Lord. Later, aside from Sunday, Communion was also celebrated on the feasts of the Martyrs.

The bishop, assisted by co-officiating priests, was the minister of the Eucharistic sacrifice. The faithful always received Communion once they attended. Communion was received under both species. The deacon presented to them the *Sanguis* in a chalice and they received the consecrated Bread in their right hand. In some occasion the Holy Bread was brought to their homes where they received Communion by themselves, but only under one species.

E. Penance

History: The Church had always taught that Christ had given it the power to forgive sins committed after baptism. It is also to be ascertained that the Sacrament of Penance varied according to the time and the practices of the different churches. In order to determine clearly the

rules on Penance during the first three centuries, we have to separate the 3 exterior acts of the sacrament, namely: confession, satisfaction and absolution.

1. Confession – It is widely believed that at the beginning there were two forms of confession: secret and public. But according to reliable documents, there was only one obligatory confession of grave sins, secret or public, and it was by secret or auricular confession made to the bishop, and in the case of necessity to a priest who had the faculty. With regard to public confessions, these were done through the advice of the confessor or done spontaneously by the penitent himself who saw it necessary to humble himself and to better expiate his sins. This form of confession was never obligatory nor recommended by the Church. It was even condemned when abuses set in. However, with regard to the 3 canonical sins: apostasy, homicide and adultery, the sinner was obliged to appear before a public tribunal of the Church, when the sin committed was public. Excommunication was imposed on him, and in order to free himself from this punishment, he had to make public penance. But secret sins were never confessed publicly.

2. Satisfaction – to regain the grace of God and of the Church, the penitent had to accept the penance imposed by the confessor. As to the three canonical sins, the penance may be secret and private or solemn and public. The duration of the penance lasted according to the gravity of the sin and the severity of the local church. Sometimes it was for life, as in the time of St. Cyprian with regard to the “lapsi”. Sometimes, however, the penance was committed in case of danger off death, persecution or when a letter of peace was received in favor of the penitent. This Letter of Peace was a recommendation made by the martyrs, who were still suffering for their Faith in prisons or in mines, to obtain the dispensation of the whole or part of the penance imposed on penitents. Note well. This is the beginning of the Catholic Doctrine on INDULGENCE which is founded on the reversion of merits of the saints, applying them to sinners. Public penance was imposed only once. Priests who were guilty of the three canonical sins were deposed from their office and laicized.

3. Absolution – Generally the absolution was not given until the penitent had fulfilled his penance, except when he was in danger of death. If the penance was private or secret, the absolution was given in private, but when the penance was public, then the absolution was given in public on Holy Thursday during the solemn ceremony, wherein the bishop placed his hands on the penitent, pronouncing the words of absolution and thereby admitting him to the communion of the faithful.

Public penance took the form of fasting, prayers and special clothing (cilicio), the very same acts which the monks and ascetics were practicing voluntarily. In the East, the penitents were divided into 4 categories:

- a) Flentes – those who stood by the door of the church asking prayers from the faithful who entered to attend the liturgical functions.
- b) Audientes – those who were like the catechumens. They left the church after the sermon.
- c) Prosternati – those who prostrated themselves on the ground to receive the blessing of the bishop, then left just before the obligation of the Bread and Wine.

- d) Assistentes – those who attended the whole liturgical function but were prohibited from receiving Holy Communion.

Schisms – the sacrament of Penance had occasioned many schisms during the first three centuries of the Church. During this time the Popes had remained constant following the middle road avoiding the excesses of both extremes, who were either too lax or too severe. They went against the papal teaching. They were:

1. Schism of St. Hippolytus (the first Anti-Pope) – St. Hippolytus was a Roman priest who made himself an antipope by going against the teaching of Pope Callistus who ordered the reintegration of the adulterers into the Church after fulfilling their penance. Hippolytus later was converted, died a martyr.
2. Schism of Novatus and Felicissimus – these two were opposed to the consecration of St. Cyprian as bishop of Carthage. Just to show their insubordination, they censured the saint's severity with regard to the "lapsi".
3. Schism of the Novatians – The leaders of this schism were Novatian, a Roman priest and Novatus, a priest of Carthage, the very same person mentioned above who made a complete reversal of his stand, by accusing Pope Cornelius of being too indulgent or lax with the "lapsi". They taught that the Church should be composed of pure persons only (cathari), and those who sinned after baptism should not be readmitted into the Church, because to forgive belonged only to God.

F. Anointing of the Sick

There are no documents regarding this sacrament during the early period of the Church, but we know for sure that St. James the Lesser had advised that Christians who were in grave danger of death should receive this sacrament for the salvation of the soul and sometimes the health of the body.

G. Holy Order

The Holy Order is administered by the bishop with special ceremonies according to the different order received as we have already mentioned above.

H. Matrimony

The early Christians considered this sacrament as an indissoluble union between man and woman, which union ceases only after the death of one party. It was celebrated before a bishop.

I. The Cult

1. Places of the Cult – the early Christians assembled for the liturgical celebrations in private houses which the rich members of the community offered for the use. During the first half of the 3rd century, during the reign of Gallienus, the Christians, believing that peace for the Church was assured, began constructing spacious edifices for the assembly. These, however, were destroyed

during the persecution of Diocletian. When the Edict of Milan was proclaimed, some of these buildings still existed in big cities as Rome, Alexandria and Carthage. During persecutions the cult was celebrated in subterranean cemeteries called “catacombs”, because cemeteries were protected by Roman Law and were the only places that offered relative security, because the roman soldiers were afraid to touch anything belonging to the dead.

The catacombs - The study of the Catacombs was quite recent. After a long period of neglect these were excavated and explored in the 19th century only, by Archeologists De Rossi and Wilpert. Until recently, only 25 were excavated and documented. The catacombs are found only in Italy, but also in Spain, France, Germany, Austria and North Africa. The better known are those in Italy, especially around Rome: The catacombs of St. Callistus along the Appian Way where the tombs of many popes are found. The catacombs of St. Domitila in the most ancient section of which is the Flavian gallery that dates back to the end of the 1st century. The catacombs of St. Priscilla, also belonging to the 1st century. The catacombs supply us with theological arguments in the form of ornamentations or objects found inside the tombs.

2. The ceremonies of the Holy Mass - The word “Mass” did not come into common use until the 4th century. The frequently used term was “Liturgy” to indicate the prayers and ceremonies which composed of the Mass. It was divided into 2 parts: Mass of the Catechumens, which today is called “Liturgy of the Word” and the The Mass of the Faithful, today called “Liturgy of the Eucharist”. We shall describe the Liturgy of the early Mass according to St. Justin in his work “Apologia Prima”.

On Sunday, the faithful from the city and the rural areas gather in one place. First, the memories of the Apostles and the writings of the prophets are read, after which the presiding minister delivers the homily exhorting the faithful to the imitation of the virtues contained in the readings. Soon after this, the people stand and make their prayers, after which the bread and wine and water are brought forward. The presiding minister prays to the Almighty Father in the name of the Son and the Holy Spirit, and gives thanks for being considered worthy to distribute the gifts. The people give their assent with the great “Amen”. Immediately, the consecrated Bread, Wine and Water are distributed by the deacons to the faithful, and sometimes these were brought home to those who were absent. The “kiss of peace” is given as the Eucharist begins.

3. The Christian Feasts - It did not take long for the Christians to substitute Saturday with Sunday as the day dedicated to the cult and to rest. They conserved the two Jewish feasts of Pasch (Easter) and Pentecost, but they gave them different significance: The Pasch or Easter was to commemorate the resurrection of the Lord Jesus, and Pentecost to commemorate the descent off the Holy Spirit. Added to these two feasts were Epiphany, Christmas and the anniversary of the death of martyrs which was considered the real birthday.

Paschal Controversy - Easter, since the early times, has been celebrated by the whole Church on the Sunday after the full moon of spring. But in the East, they followed the Jewish practice celebrating it on the 14th day of Nisan (1st month of the Jewish Calendar = March), a Jewish month, regardless of the day of the week it falls. This difference about so great a Christian feast became the cause of a controversy between the East and the West. The matter became serious and Pope Victor I threatened to excommunicate the bishops in Asia, but St. Irenaeus intervened and

thwarted the Pope's plan. The question was finally resolved by the Council of Nicea in 325, condemning the "Quartodecimans" (Christians following Jewish practice of Celebrating Easter on the 14th day of Nisan) or Quatuordecimiani in Latin, but the uniformity of practice took a long time to take effect in the East.

4. The Christian Life – We have already described the religious and moral life of the early Christians converted from Judaism. Now we shall discuss those who were converted from paganism. These pagan converts had to suffer radical changes in their habits and customs.

a) Religious Life – They had to practice penance and fasting as we mentioned above. They had to consider all members of the community as brothers, especially the poor and the sick, considered the more important members of the community. This was well practiced, so that pagans were heard to explain: "See how they love one another".

b) Social Life – The pagan converts had to renounce their public offices because as such they had to participate in the pagan cult offering sacrifices to the idols. They were prohibited to be actors in theaters, gladiators or manufacturers of idols. The women had to deprive themselves from new style of dresses and luxurious adornments. The new converts accepted these privations with great joy. Some converts, imbued with a great desire for perfection, dedicated themselves to a life of prayers and penance. There were many ascetics who consecrated their virginity to God, dressed themselves in a special way and imposed on themselves great privations. The Church chose among them the priests. During the persecution of Decius, some of them retired to the desert and lived there as hermits. Among these were St. Paul the Hermit from Thebes and St. Anthony, the Father of the Anchorites.

St. Paul of Thebes was famous during his time, living alone as a hermit in the desert. St. Anthony lived a life of an anchorite. But later this style of life was changed to a cenobitic life from the Greek words "koinos" (common) and "bios" (life), i.e., a life in community under the authority of a superior. In this way it was easier to practice the evangelical counsels. St. Anthony as an anchorite was tormented by carnal desires and besieged by spiritual doubts and he realized that to live a solitary life without help or guide was dangerous. He gathered a number of anchorites like him and persuaded them to live in community, practicing common prayers and meditation.

At about the same time, St. Pacomius (d. 346) founded in Tabenna, along the banks of the Nile River, a new convent where many holy men gathered to live a common life under one and the same rule. St. Basil (Father of Eastern Monasticism) also propagated the monastic life in Cappadocia and in Pontus. He wrote a new rule and was immediately adopted in all Greek convents. The principal object of this rule was "obedience to the superior."

SECOND PERIOD

From the Edict of Milan to the Fall of the Western Roman Empire

CHAPTER I

Article 1 – The End of Paganism in the Roman Empire

A. The Roman Empire under Constantine the Great

The Edict of Milan signed by the Emperors Constantine and Licinius granted liberty to the Church as well as the other religions already existing in the Empire. It also restituted the many confiscated properties to the Church. Christianity was recognized as an authorized religion and existed side by side with paganism with the same privileges and rights. But the pagans were still in the majority and Constantine could not do anymore. Furthermore, his colleague Licinius was still a pagan and his policies were against the Christians. Although he had signed the Edict of Milan, he continued persecuting the Christians in the East. We have as proof the 40 martyrs of Sebaste who were thrown into a frozen pond. This difference of opinions of the two emperors resulted in war in which Licinius was defeated. After the battle he was still alive and was told to go home, but on the way, he was ambushed and killed in 324, leaving Constantine sole Emperor of the vast Empire.

Free at last, Constantine favored the movement of the converting the people to Christianity. He granted more privileges to the Church. Through the generosity of his family, many churches were constructed: In Rome, the basilicas of St. John Lateran and Sts. Peter and Paul; in Palestine, the churches of the Holy Sepulcher, Mount of Olives and Bethlehem.



Church of the Holy Sepulcher



Basilica of St. John Lateran

Believing that unity of religion will enhance the unity of the State, Constantine favored conversions to Christianity. Observing that the old Roman aristocracy was still deeply seated pagans, he wanted to be away from Rome and transferred the capital of the Empire to another place. He chose the old fort or garrison in Byzantium located beautifully on the Bosphorus just on the border between Europe and Asia as his new capital and named it Constantinople which was inaugurated in 330 and declared it capital of the Eastern Roman Empire. Here Constantine organized a new nobility and an army of functionaries which he himself directed. He prohibited the consulting of oracles and offering of sacrifices to the “penates” the old Roman household gods. He died in 337, a little after, he was baptized by the Arian bishop Eusebius of Nicomedia.

Private Life of Constantine – The private life of Constantine was not free from defects. He ordered the killing of many of his relatives, among them his son Crispus who was falsely accused of conspiracy; his wife Fausta who was the main instigator of his cruelties. He favored Arianism and exiled St. Athanasius, in spite of the decision at the Council of Nicea. This much we can say: there is no sufficient proof that his conversion was not sincere.

We should not wonder why he delayed his baptism to the last moment. There were many reasons presented: As Emperor he was supreme pontiff “Pontifex Maximus”, who was supposed to guard the pagan cult. He had to consider his numerous subjects who were still pagan. On the other hand, like the other pagan converts, he did not understand very well the new doctrine and delayed his baptism for fear of falling into grave sins again. Baptism of deathbed (*klinical baptism*) insured his good death.

There was no truth in the alleged “donation of Constantine” that he had donated to the Church the city of Rome and the whole of Italy.

When Constantine transferred his capital to Constantinople, his mother St. Helena went with him and they visited Jerusalem. Some excavations were made on Calvary, and with the help of bishop Macarius, the relic of the True Cross was unearthed.

B. The Empire under the Three Sons of Constantine

As we have seen above, Constantine divided the Empire among his three sons:

= Constantine II - (WEST) Britain, Gaul and Spain

= Constans - (WEST) North Africa, Italy and Pannonia

= Constantius II (exiled St. Athanasius, 2nd and 3rd exile) - (EAST) Asia and Egypt

These three brothers were known for their rivalry and cruelty. After the death of Constantine II (337-340) and of Constans (337-350) Constantius II, now sole ruler of the vast empire, ordered the execution of all members of the imperial family. From this massacre only, Gallus and Julian escaped. But in 354 Gallus was killed. Julian the lone survivor was sent to Gaul with the little of Caesar, but Constantius II went after him with a big army. In the battle of Aquileia, Constantius II was killed, leaving the empire to his rival Julian.

C. Julian the Apostate

Julian was born in Constantinople in 332. He was a son of Julius Constantius half - brother of Constantine the Great. Saved by the bishop Marcus of Aretusa during the massacre of the imperial family, he grew up nursing a profound hatred for his cousin Constantius II, the perpetrator of the massacre. As a young man he was forced to embrace Christianity, practiced acts of piety and even receive the minor orders in the church of Antioch, but he was secretly educated by Mardonius in the Homeric and Platonic ideas and later he studied Neoplatonism under Maximus who initiated him to the cult of Mithra at Ephesus. When he became emperor, he renounced Christianity and favored paganism. Hence his name “Apostate”.

He planned to restore paganism, replacing mythology with Neoplatonism mixed with some Christian doctrine, for he was greatly impressed by Christian doctrine, for he was greatly impressed by Christian charity towards one's neighbors. He wanted to pattern his new religion according to the hierarchical organization of the Church and the splendor of the cult. He introduced the pagan sacrifice called "taurobolium", a loathsome ceremony wherein the worshippers of Mithra let the warm blood of the just slaughtered steer flow over the naked bodies as they lay in a trench with the idea of attaining thereby not only physical strength, but also mental renewal and regeneration.

Pagan temples were constructed or reopened. He demanded the return of donations to the Church made by his predecessors. He prohibited Christian teachers to teach grammar and rhetoric to children. Later, he directly attacked Christianity by his writings. To prove the prophesy of Christ as false, he ordered the reconstruction of the Temple of Jerusalem, but this was destroyed by fire and earthquake. He sowed discord in the Church by favoring now the Arians, then the Orthodox. He died in Persia hit by an arrow. We are told that before he expired he said: "Vicisti, Galilei!" (Thou have conquered, O Galilean!)

D. The Empire under the Successors of Julian the Apostate

The short reign of Julian the Apostate (361-363) was like a small dark cloud that passed over the Church and disappeared in the horizon. From this time on, all emperors favored Christianity. The immediate successors: Jovianus (363-364) and Valentinian I (374-375) in the West, and Valens (364-378) in the East, were quite tolerant toward paganism. In spite of this tolerance, paganism was already weak. The subsequent emperors gave it the "coup the grace". However, we shall only study the most important of them.

1. Gratian – (375-383) in the West, began by renouncing the title of "pontifex maximus", which his predecessors dared not do. He ordered the removal of the statue of Victory from the Roman Senate and stopped the subsidies and privileges of pagan priests and vestal virgins.
2. Theodosius the Great – (379 – 395) in the East. Theodosius was born in Spain in 346 and died in Milan in 395. He defended the Church against the Arians and pagans. He prohibited the celebration of pagan sacrifices, destroyed the temples and idols and finally through a law voted by the Roman Senate, Christianity was passed as the only religion of the State.

The life of Theodosius, however, was not without blemish. He was most severe in dealing with Arians in order to have a solid front against paganism and barbarians. History condemns him for the massacre at Thessalonica, where, in order to put down an uprising, he ordered the killing of 7,000 people. When he returned to Milan, he wanted to enter the church, but St. Ambrose stopped him at the door, admonishing him: "Since you had imitated David in his crime, now imitate him in his penance." Ambrose refused to let him inside the church until he had done public penance for almost 8 months.

Just before his death, Theodosius divided his Empire between his two sons: Arcadius and Honorius. This time, the division was definite: Latin – the West and Greek – the East. The Western

Roman Empire disappeared a little after (476) due to the invasion of the Barbarians. The Eastern Roman Empire lasted until 1453 and preserved the relics of an ancient civilization which would later profit the new nations in the West – the Renaissance in the 16th century.

3. The Sons of Theodosius the Great – Honorius (395 – 423) in the West and Arcadius (395 – 408) in the East, followed the policy of their father Theodosius the Great towards the pagans and heretics. They ordered the destruction of pagan temples and prohibited pagan sacrifices. The Codex of Theodosius II put an end to paganism in the East. In the West, however, it persisted in the countryside until the invasion of the barbarians of put a final end to the pagan cult.

E. The Propagation of Christianity in this Period

During the first three centuries, Christianity was propagated in the big cities along the Mediterranean coasts because of easy access. For this reason, paganism took refuge and spread to the interior countryside. Hence, the word “paganism” to signify the polytheistic cult, is derived from the Latin word “pagus” meaning “village”, paganus – villager. But at the beginning of the 4th century, the countryside was the object of the evangelization of the Church. In the East as well as in the West, the chief auxiliaries of the Church were the MONKS, who carries out literally the Laws passed by the Emperors, destroying the idols and temples, causing some public disturbances in the process.

1. In Gaul, we had St. Martin of Tours, founder of many monasteries, who went to all corners of France spreading the Christian Faith, so much so that after his death, his tomb became a center of pilgrimages, and his name was used in naming several towns in Europe.
2. In Spain Christianity spread far and wide. As proof of this was the celebration of the Council of Elvira (300 – 313) which was attended by bishops and priests from almost regions of Spain.
3. Ireland was evangelized by St. Patrick in this same period of History. We shall discuss the details below.
4. Outside the territories of the Roman Empire, Christianity spread with the same difficulty as inside the Empire. We have already seen above that from the earliest times, there already existed communities of Christians in Armenia, Persia, Ethiopia, Nubia and Arabia, but later the Christians in these regions fell into heresy and much later to Mohammedanism. The Armenians, Ethiopians and Nubians became “monophysites”, while Persians and Arabians became Mohammedans.

St. Patrick, Apostle of Ireland, was born at Kilpatrick in Scotland in 387 and died at Downpatrick, Ireland in 493. His parents were both Christian. His father Calpurnius was of Roman family of high rank and his mother Conchessa, was a near relative of St. Martin of Tours. At the age of 16 he was kidnapped and sold as slave by Irish pirates. For six years he tended the sheep of his Master Milchu, a druid high priest. During this time, he learned the Celtic language and Druidism, knowledge that would serve him well later. Later he escaped and went back to England. He sailed to France where he studied in monasteries. Ordained priest and later consecrated bishop by St. Germain, he went back to Ireland and successfully destroyed Druidism

and converted the whole island, by his preaching, miracles and holiness of life. St. Brigette continued his apostolic work making Ireland truly the Isle of Saints.

Article 2 – The Church and the State in the Roman Empire

A. Services rendered by the Church to the State

As soon as the Church spread in the Roman Empire, it immediately influenced the spirit of the State. It inspired great reforms in the administration and legislation of the State. The penal laws were mitigated. Crucifixion of criminals was abolished, and branding of slaves was prohibited.

In the social aspect, the Church suppressed the gladiatorial fights, improved the lots of the slaves and procured their freedom. Fought against divorce and elevated the dignity of women. It condemned infanticide and defended the weak against the strong. Although the chief aim of the Church was the salvation of man's souls, it also procured the material well-being of humanity.

B. Services rendered by the State to the Church

Although paganism carried in itself the seed of its own destruction and the supernatural strength that animated the Church could easily overcome all obstacles, still the influence and the help of the Christian Emperors could not be discounted for the fall of paganism and the triumph of the Church.

When the Christian Church became the only authorized religion of the State, it enjoyed the privileges which the pagan cults enjoyed before. Constantine the Great was named "exterior bishop" having charge of:

1. The defense of the Church.
2. Donations were given for the construction of the churches and the support of the cult.
3. Priests were exempted from paying taxes and civil duties.
4. Priests enjoyed the privilege of "ecclesiastical forum" by which priests should be judged by ecclesiastical court and not by civil court.
5. The churches were given the "right of sanctuary" by which anyone who took refuge inside a church not be handed over to civil authority without the consent of Church authority.
6. The State adopted the Canon Law of the Church, so that heretics were punished by civil authority.

In spite of these favors rendered by the State to the Church its protection was harmful, and the reasons are:

1. The force used by the emperors to oblige the pagans to renounce their belief gave the Church undesirable members who were the causes of corruption in the Church.
2. Not knowing the wise doctrine of "separation of Church and State", the emperors attributed to themselves spiritual powers. They intervened in purely religious questions

and imposed by force their idea of Theology. Whether they were orthodox or otherwise, they persecuted their adversaries, exiling priests, bishops and even popes, more so in the West than in the East.

This policy of the Emperors which was based on the pagan ideal of the supreme power of the State is known in History as CAESARISM, Caesaropapism or BYZANTINISM so called because it was often used by the emperors of the East. If the Church tried itself to the situation, it was because it realized that the protection of the State, in spite of the abuses and defects, was more useful than harmful.

CHAPTER II

Article 1 – The Heresies

A. The Trinitarian Question

In this period of Church History, the dogma of the Trinity was the object of heated controversies. The discussions centered on two points: (1) What is the Son in relation to the Father? This gave rise to Arianism and Semiarianism; (2) What is the nature of the Holy Spirit? This occasioned Macedonianism.

1. Arianism – Arius (280 – 336) the founder of this heresy was a priest of Alexandria, who taught that the Son is not equal to the Father, and not of the same essence as the Father. Neither is he infinite nor eternal. He is a mere creature, most perfect, but creature just the same, for whom all other things were created, and who had reached such union with God, so that, in some sense, he can be called God, without leaving his nature of being a mere creature.

With this denial of the Divinity of Christ, Arius places himself outside of Christianity and a synod at Alexandria condemned his teaching as heresy (318) and excommunicated him. Now Arius went to his Antiochian friends and special help was given by Eusebius of Nicomedia and Eusebius of Caesarea. After Arius' friends had effected his return to Alexandria, furious disputes, street riots and nocturnal meetings soon took place. Constantine finally intervened and summoned all the bishop to a general (ecumenical) Council at Nicea.

This first Ecumenical Council took place from May 20 to July 25, 325. Transportation for all the attending bishops was provided by the emperor. The reports of the number of participants vary: 220 names have survived in one list; others speak of 318 and Eusebius of Caesarea speaks of about 250. The bishops mostly came from the East with only 5 bishops present from the West. Pope St. Sylvester, because of his age, was unable to attend. Instead, he sent two legates: Vitus and Vincent. The emperor chatted with the bishops, especially with the martyr bishops who still carried in their bodies the scars of the last persecution.

Arius defended his doctrine and 17 bishops were on his side, among them was Eusebius of Nicomedia. The young deacon Athanasius was also present with Alexander, bishop of Alexandria. After a long and heated debates in which Athanasius manifested his science and eloquence, the orthodox party won.

In the Creed of Nicea the right doctrine was defined: Christ was “the only begotten Son from the Father, God from God, light from light, true God from true God, begotten not made, of one substance (homousios) with the Father”. The emperor informed all of Christendom that Arius and his adherents, as the worst enemies of the true faith, had been excluded from the Church and exiled. He ordered their writings to be burned.

Hosius, native and bishop of Cordoba, Spain (257 – 357) was the first glory of the Church of Spain. He attended the Council of Elvira (305?), accompanied Constantine the Great in the promulgation of the Edict of Milan (313) and presided the Council in Nicea (325). For this reason, the paternity of the Nicene Creed was attributed to him. Later, he presided at the Council of

Sardis (347) to restore St. Athanasius to his see in Alexandria. He wrote an important letter to Emperor Constantius II, condemning again the error of Arius to whom the emperor was a follower. Upon his return to Cordoba, he convoked a provincial synod. He died at the age of 101 years. In history, he is known as the "Father of the Councils".

RESULT: The result of this Council would have been satisfactory, had it remained unaltered. Constantine soon changed his opinion and in 328 recalled the exiled bishop Eusebius to Nicomedia. Even Arius was permitted to return and by imperial decree was restored to office and communion after he had formally signed the Nicene Creed. When Athanasius, who since 328 had been bishop of Alexandria, refused to readmit Arius to his clergy, he was exiled to Trier in Germany. A new period of suffering began for the Church.

Athanasius had to suffer four more times the burden of banishment under the Arianistically inclined sons and successors of Constantine. In the year 340, Athanasius fled from Constantius II to Pope Julius I in Rome, and in 356, he hid from Constantius II again among the monks and hermits in the desert. After the death of Constantius (361), he returned to his bishop's residence only to be driven out again in 362 by Julian the Apostate. After the death of Julian, he spent only two years with his congregation in Alexandria when he was again sent into exile for the 5th time in 365 by Emperor Valens who also sympathized with Arianism. Only because Alexandria was threatened with a rebellion by the people was he permitted to return after only 4 months of exile. Until his death in 373 he remained in Alexandria as a stalwart champion of the orthodox Nicene faith.

2. Semi-Arianism – Arius and his followers, after their return from exile, were able to attract the civil power to their side by avoiding teaching contrary to the Nicene Creed, using an ambiguous formula. Eusebius of Nicomedia, one of the more able Arian followers, taught that the Son is of a substance that is similar (*homoios*), but not the very substance as the Father. This is the doctrine of the Semiarians. There is little difference in Greek between "homousios" (identical) and "homoios" (similar). By this little change the Semiarians denied the identical substance – monotheism and professed three divine substance (tritheism).

For a time, Semiarianism seemed to triumph because the Synods of Arles (353), of Milan (355) and Rimini (359) were favorable to Semiarianism. But due to the firmness and strength of the illustrious defenders of Orthodoxy: Athanasius, Cyril of Jerusalem, Basil, Gregory Nazianzus, Gregory of Nyssa and Hilary of Poitiers, the heresy was condemned by the Second Ecumenical Council held in Constantinople in 381. From this time on, the error of Arius began to wane, but during the invasion of the barbarians (Visigoths, Vandals) who were converted by Arian missionaries, it staged a comeback, but for a short time.

It is well to note that as Athanasius was leaving for his first exile to Trier, Arius was returning from his exile, but on the eve of his triumphal readmission, Arius died suddenly. Athanasius was not alone in his suffering for the true faith. When he was condemned by the Synod of Milan in 355, Emperor Constantius II also exiled Paulinus of Trier, Hilary of Poitiers and Pope Liberius.

3. Macedonianism – Macedonianism is the logical conclusion of Arianism, because, to deny the divinity of the Son is the same as denying the divinity of the Holy Spirit. The founder was Macedonius, bishop of Constantinople, who was a Semiarian. The error was attacked by St. Athanasius, St. Hilary of Poitiers, St. Basil and specially, St. Gregory of Nazianus. This heresy was condemned in 381 by the Council of Constantinople I, the 2nd ecumenical one, adding to the Nicene Creed the following: “I believe in the Holy Spirit, the Lord and Giver of Life, who proceeds from the Father, and with the Father he is adored and glorified, and spoke through the prophets.”
4. Priscillianism – was not antitrinitarianism, but it was a 4th century amalgamation of elements from Gnosticism, Manichaeism, Sabellianism, Arianism, Docetism and Pantheism. It was propagated in Spain by Priscillianus towards the end of the 4th century. He believed in the diabolical nature of marriage and the corruption of Scriptures. He was condemned by the Councils of Saragossa (380) and Bordeaux (384) and was summoned to Treveris (Trier) by the Emperor Maximus. Upon his arrival, however, he was executed together with his 6 companions. St. Martin of Tours, St. Ambrose and Pope Siricius protested against this execution, an abuse of imperial power. In the modern times, many scholars, especially Protestants, studied the life and work of Priscillianus, because they see in him the forerunner of the Protestant Reformation, as he advocated the free translation of the Scriptures and the first victim of both civil and church authorities for the crime of heresy.

B. The Christological Question

The Christological question hinges on the incarnation. The Council Fathers of Nicea had defined that Jesus Christ, the Son of God, is equal to the Father, that he is consubstantial and therefore true God in the strict sense of the Word. However, this Council did not define in WHAT FORM was the union of the divine and human elements effected in Christ. Are there two persons in Christ or only one? Two natures and two wills or one nature and one will? On these points 4 heresies originated: Nestorianism, Monophysitism, Monothelitism and Apollinarism. Fighting against these heresies, the Church was able to concretize its doctrine on Christ or Christology. The Councils of Ephesus (431), Chalcedon (451) and Constantinople (680) defined that in the person of Christ, there subsist two natures and two wills.

1. Nestorianism – The author of this heresy was Nestorius, bishop of Constantinople. According to him there are two persons in Christ, one divine and the other human. The Blessed Virgin, who was the Mother of only the human person, should not be called the “Mother of God”. Against this heresy, the 3rd Ecumenical Council of Ephesus defined that the two natures, divine and human, are hypostatically united in Christ, or that the two natures subsist in one and only person of the Incarnate Word. In view this, Mary can be called the “Mother of God” because she is the mother of only one person who is God.

The occasion that brought about the error of Nestorius was the three sermons he made in Constantinople wherein he denied the divine maternity of Mary, stating that Mary gave birth only to the man in which the Word of God resides as in a temple. St. Cyril of Alexandria strenuously fought against this error. Pope Celestine in a Roman Synod of 430 also condemned

it. However, Nestorius having won the favor of emperor Theodosius II was able to obtain the convocation of the Ecumenical Council at Ephesus. This Council condemned him and his error, and his followers left and settled in Edessa (Erfa today in Turkey), where he won adherents, among them the bishops Ibas and Rabulas (Fathers of the Church). In 489, Emperor Zenon published an Edict closing the Nestorian school at Edessa. The Nestorians transferred to Persia where they established the “Schismatic sect of the Chaldeans” which spread out to Arabia, India, China and the Kurdistan. Today, they are known as the “Christians of St. Thomas”, or simply “Thomas-Christians” which originated, not with the Apostle Thomas, but with Mar Thomas in the 8th century.

2. Monophysitism (one nature) – or Eutichianism was the error of Eutyches, the archimandrite (superior) of a convent in Constantinople, who in order to fight well against Nestorianism, went to the other extreme and taught that in Christ there is only one person and only one nature, affirming that the human nature in Christ was absorbed by his divine nature in the same way that a drop of fresh water is lost in the vastness of the sea. Hence, the name “monophysitism” from the Greek words “mono” meaning one and “physis” meaning nature. At first, this error triumphed in a council celebrated in Ephesus, known in history as the Robber Council of Ephesus, but was condemned in 451 by the 4th Ecumenical Council of Chalcedon, which defined that in Christ, there are two natures, divine and human, both subsist and united closely, but never fused, in one person.

Attempts at Reconciliation: There were two attempts to reconcile the orthodox and the monophysites, but both ended in failures, and the controversy lasted for more than 100 years.

1st attempt ended with the Schism of Acasius, patriarch of Constantinople, who in order to unite both parties, published the “Henoticon” a formula that was condemned by Pope Felix III, and resulted in the Schism between Rome and Byzantium. This schism lasted for 30 years.

2nd attempt was made under the Emperor Justinian, who obtained from Pope Vigilius some concessions known in history as the Three Chapters which smelled of Nestorianism. The “Three Chapters” contained the works of Theodore of Mopsuestia, Theodoret of Cyrus and Ibas of Edessa. These 3 heads of the Antiochian school from where the Nestorian error sprung were condemned by the Council of Constantinople in 553, the 5th Ecumenical, in order to appease the Monophysites. Pope Vigilius was manhandled by the imperial soldiers for his refusal to subscribe to the decision of the Council. The unity of the Church suffered badly because of the ultra confident and theologically incompetent emperor. The Council later found universal recognition and was regarded as Ecumenical.

The Monophysite group established 3 independent churches:

- a. Aremenian Church whose patriarch resides in Erzeroum;
- b. Jacobite Church introduced in Syria and Mesopotamia by the monk Jacob Zangalus and ruled today by the Patriarch of Antioch.
- c. Coptic Church governed by the patriarch of Alexandria with his See in Cairo.

ROBBER COUNIL OF EPHESUS – This is different from the Ecumenical Council of Ephesus in 431 which condemned Nestorianism. This one took place in 449 and held at Ephesus also. This

was occasioned by Monophysitism and had caused many unbecoming incidents in the Church. After being condemned first by a local Synod in Constantinople under the Patriarch Flavianus and the synodal decision having been confirmed by Pope Leo I (the Great), Eutyches obtained from Emperor Theodosius II through the Patriarch Dioscorus, successor of Cyril of Alexandria, the calling of a general council held at Ephesus. This Council was called “robber” because of the following incidents:

- The council was presided by Dioscorus himself who prohibited freedom of speech.
- The legates of the Pope were not admitted to join the deliberation.
- The dogmatic letter of the Pope was not read.
- Patriarch Flavianus who earlier had condemned Eutyches was maltreated by the soldiers at the service of Dioscorus and died resulting from the maltreatment.

The conclusion or decision of this Council was not recognized by the Pope. After the death of Emperor Theodosius II, his successor Marcian called a new Council held in Chalcedon (451) the 4th Ecumenical, in which the Robber Council was condemned. Dioscorus was deposed from his See (Alexandria); the Papal Letter was read, after which the majority of the 600 bishops who attended, exclaimed: “Peter had spoken through the mouth of Leo”.

3. Monothelitism (or Monothelism) This heresy happened in the 7th century, but we have to discuss it here, so as to group together in one article all the Christological heresies.

This heresy sprang from the endeavors to unite the monophysites to the Church. It took place after the Emperor Heraclius defeated the Persians who had been disturbing the peace of the Empire in the East. The Persians were forced to return all the sacred objects they had stolen, including the TRUE CROSS, which was returned to its proper place in Jerusalem by the Emperor Heraclius himself.

Digression: Heraclius, dressed in his imperial jeweled robe was about to walk carrying the True Cross on his shoulder, but an invisible force impeded his progress. Through the advice of the saintly Patriarch Zachary, the Emperor took off his bejeweled robe, put on simple garments and removing his shoes, he was able to advance and place the Cross to its rightful place. The Church still celebrates this feast on September 14 – The Feast of the Exaltation of the Cross.

Emperor Heraclius also wanted to bring about religious unity in his empire. For this reason, he appointed Sergius, patriarch of Constantinople to prepare a formula of faith that could be acceptable to both factions: orthodox and monophysites. Sergius prepared a formula giving concessions to both factions – attributing to Christ two natures (to favor the orthodox) and only one will (to favor the monophysites). Sergius wrote to Pope Honorius an ambiguous letter, stating that for peace in the Church, no more should be said whether Christ has one or two energies (Will). The pope was fooled and answered that it was better not to use this word anymore. The Emperor immediately published an edict called ECTHESIS which contained Monothelite doctrine – that in Christ there are two natures, but only one will, and that this should be accepted by both factions. The Christians of Italy and Africa refused to accept this compromise and rejected it after the death of Pope Honorius.

Later this error was condemned in local Lateran Council under Pope Martin I. Under Pope Agatho and the Emperor Constantine Pogonatus, the 6th Ecumenical Council at Constantinople defined that in Christ there are two wills, human and divine, and that the former is subject to the latter. This error, however, persisted among the Maronite Christians in Lebanon until the 12th century when they were reconciled with Rome through the Crusaders.

A little after this Council, the discussion continued for the purpose of completing the dogmas treated in the 5th and 6th Councils. This Council is called "Trullan Council" because the discussion was held in the imperial hall with a dome (Trullus). This Trullan Council is important in our study of the following canons:

- Canon 13 – rejects celibacy as prescribed in the West;
- Canon 36 – repeating Canon 28 of Chalcedon, puts Constantinople at the same rank as Rome.
- Canon 52 – condemns the Roman Custom of fasting on Saturdays of Lent.

Pope Sergius refused to ratify these canons. Here we can already sense the rivalry between the Greek and Latin Churches, which later came to the open and continue to our days.

Pope Honorius – It should be noted that the apparent weakness of Pope Honorius is not a proof that the pope is fallible, as the enemies of the Church today say, In the first place, it should be noted that Pope Honorius neither taught nor defined the error. The only fault he had was favoring the formula without noticing the astuteness of Sergius and of not talking when it was time to talk. For this reason, the Fathers of the 6th Ecumenical Council, most whom were from the East, decided to anathematize the pope.

4. Apollinarism – This heresy belonged to an earlier period and was condemned by the Council of Constantinople I. It was authored by Apollinaris, bishop of Laodicea, who taught that Christ has no rational soul.

C. Anthropological Question

While in the East the problem dealt with the abstract ideas about the Trinity and the God-Man (Incarnation), in the West the problem was practical. The Church was preoccupied with MAN – the problem of his salvation. The discussions were about the primitive state of man, the consequences of original sin, the reconciliation between grace and liberty. Two heresies opposed the teachings of the Church: Pelagianism and Semi Pelagianism.

1. Pelagianism – It should be recalled that the heresies of Gnosticism and Manicheism taught that human nature is totally incapable to do good because man is matter and matter is evil. To fight against this dangerous teaching, Pelagius, an English monk (360-430) of brilliant mind and austere life, taught that original sin was not transmissible, that without grace man can do good. In other words – salvation depends on human freedom and on the form man uses for his activities. The main adversary of Pelagius was the great St. Augustine, and was condemned by Pope Innocent I and Pope Zosimus, by various Councils, and specially by the Council of Ephesus (431) the 3rd Ecumenical.

The Error of Pelagius can be summarized thus:

- a. There is no hereditary sin.
- b. Grace is not necessary for salvation.
- c. Baptism does not remit sins, but only a ritual initiation into the society of the Church.

Pelagius and his companion Celestius preached their error first in Rome, then in Carthage, where he was opposed by St. Augustine. Pelagius went to Palestine, while Celestius went to Constantinople. It was not difficult to preach their error among the Nestorians. But in 431, both Nestorians and Pelagians were condemned at the Council of Ephesus.

2. Semi Pelagianism – This error subscribes to the middle ground between the doctrine of St. Augustine and the error of Pelagius. It arose from the monks living around Marseilles, southern France. John Cassian, abbot of St. Victor and Vincent of Lerins taught that grace is necessary to man, but not for the beginning of faith, nor for perseverance in good. This error was opposed by St. Augustine. Later it was opposed by St. Hilary and St. Prosperus. It was condemned by the Council of Orange (529) and by the Council of Valence. In 530, it was condemned by Pope Boniface II.

Article 2 – Christian Literature (Golden Age)

The struggle that the Church had to sustain against the heresies, had produced writers of great brilliance. In no other era of Church History can we find writers of such talent and wisdom. This “Golden Age” of Christian Literature lasted for more than a century from 330-460. Details about these writers will be studied in “Patrology”.

SECOND EPOCH - MIDDLE AGES

This Second Epoch of Church History lasted from the Fall of the Western Roman Empire (476) up to the Protestant Reformation (1517). It is divided into three long periods:

- A. First Period – from the Fall of the Western Roman Empire up to the Pontificate of Gregory VII (476 – 1073).
- B. Second Period – from the Pontificate of Gregory VII up to the Pontificate of Pope Boniface VIII (1073 – 1303).
- C. Third Period – from the death of Boniface VIII up to the Protestant Reformation (1303 – 1517).

These three periods of the Middle Ages are in turn subdivided into the following chapters and articles:

A. FIRST PERIOD:

Chapter I: The Conquest and Defeats of the Church

- Art. 1 – The Church and the Barbarians
- Art. 2 – the Church and the Mohammedans

Chapter II: The Papacy and the Empire

- Art. 1 – From Pepin the Short to Charlemagne
- Art. 2 – From the death of Charlemagne up to Gregory VII

Chapter III: Internal Church History

- Art. 1 – The Constitution of the Church
- Art. 2 – The Sacraments, Cult and Christian Life

B. SECOND PERIOD:

Chapter I: The Struggle between the Papacy and the Empire

- Art. 1 – The Controversy on the Investiture
- Art. 2 – The Concordate of Worms and the Fall of the House of Hohenstaufen
- Art. 3 – The Pontificate of Boniface VIII

Chapter II: The Struggle against Islam and Spread of Christianity

- Art. 1 – The Crusades
- Art. 2 – The Conflict against Islam in Europe – the Church and Jews

Chapter III: The Internal History of the Church

- Art. 1 – The Heresies: Valdensians and Albigentians
- Art. 2 – Christian Literature: The Universities. Scholasticism and Mysticism

Chapter IV: The Internal History of the Church

Art. 1 – The Constitution of the Church

Art. 2 – The Sacraments, Cult and Christian Life

C. THIRD PERIOD

Chapter I: The Papacy until the reign of Leo X

Art. 1 – The Exile to Avignon

Art. 2 – The Great Schism in the West

Art. 3 – The Popes of the Renaissance until Leo X

Chapter II: The Internal History of the Church

Art. 1 – The Heresies: John Wycliff and John Hus

Art. 2 – Christian Literature

Chapter III: The Internal History of the Church

Art. 1 – The Constitution of the Church

Art. 2 – The Sacraments, Cult and Christian Life

BIRD'S EYE VIEW OF THE CHURCH HISTORY IN THE MIDDLE AGES

The MIDDLE AGES or Medieval Times is the historical period between Christian Antiquity and Modern Times. It lasted about 100 centuries: from the Fall of the Western Roman Empire (476) until the beginning of the Protestant Reformation (1517). Some historians mark its end at the Fall of the Eastern Roman Empire (1453) or the Conquest of Constantinople by the Turks.

In the FIRST PERIOD of Church Medieval History, we see the invasion of the Barbarians from the North which resulted to the downfall of the western Roman Empire whose capital was Rome. The Church had to struggle with these barbaric forces, but the Church triumphed, converting these people placing them under the influence of Christianity. The Church was able to establish an intimate relation with these people, thus, paving the way to reestablishing the Empire in the West and the formation of the Papal States.

However, the gain of the Church in northern Europe was counteracted by the loss she suffered in Asia, North Africa and parts of Europe to Islamism. Furthermore, at about this time the church slowly had become dependent on the Italian feudal lords and on the German emperors. To make matters worse, at about this time the Greek Schism in the East began. This FIRST PERIOD of the Middle Ages ended disastrous to the Church.

The SECOND PERIOD of the Middle Ages started with the dispute between the Papacy and the Empire, which resulted in the victory of the Church. With new power the Church organized the Christians of Europe and sent expeditions to recover the Holy Land from the hands of the Moslems. These expeditions were known in history as the Crusades.

In the Internal History, the Church had to contend with the antireligious and antisocial heresies of the Waldensians and Albigensians. The Inquisition was organized to better counteract these errors. This period also saw the establishment of Universities, the Golden Age of Scholasticism and the diffusion of the Romanesque and Gothic architecture. The period was also marked by more intense Christian life and the growth of many religious congregations and orders.

The THIRD PERIOD was marked by the decadence of Papal Authority. The Second Babylonian Exile or the Exile to Avignon and the Great Schism of the West greatly harmed the Papal Prestige. Slowly the Papal Authority began to wane, not only in temporal matters, but also in spiritual things.

In the Internal History, there were theories claiming the superiority of the General Council over the Pope. This opposition resulted in the very lax discipline and immorality. The State began to separate itself from ecclesiastical power, and became its rival. The subversive teachings of Wycliff and Hus were the signs that presaged the Protestant Reformation.

FIRST PERIOD

From the fall of the Western Roman Empire up to Gregory VII.

(476-1073)

CHAPTER I – The Conquest and Losses of the Church

Article 1 – The Church and the Barbarians

The conversion of the Barbarians was done very slowly. It started with the Germanic group: The Franks towards the end of the 5th century; the Anglos and Saxons and Visigoths one century after; the Germans or the Alemanni during the 8th century, and the people from Scandinavia during the first half of the 9th century. Then the Church's attention was aimed at Slavs during the 2nd half of the 9th century and the 10th century. The Moguls, Huns, Avars, Magyars and Turks were not converted until the 10th century. The other Barbarian groups were not converted until much later thru the missionary works of Jesuits (China, Japan) and the Augustinians (Philippines).

A. The Invasions of the Barbarians

Barbarians was the name given to people who did not form or belong to the Roman Empire. They were divided into three great families:

- a. Germans – who occupied the region between the Rhine and Danube Rivers and between the North Sea and Vistula River (Poland).
- b. Slavs – who occupied the wide plains of actual Russia.
- c. Yellow Race People – They were the Moguls, Huns, Avars and Magyars, who occupied the region beyond the Volga River.

The German Group was divided into two branches:

1. Teutonic Tribe – occupied the north and to which belonged the Franks, the Anglos, the Saxons and the Alemanni.
2. Gothic Tribe – occupied the south and to which belonged the Ostrogoths, Visigoths, Swabians, Burgundians, Vandals, and probably the Lombards.

The Roman Empire had to sustain a continuous fight against these different tribes with its famous Roman Legions, but the latter could not stop the infiltration of the barbarians. But these infiltrations into Roman Territory were not motivated by hatred against the Roman nor the desire of conquest. They were simply forced to move into Roman territory, either because their own lands were invaded by other barbaric groups or because their number was fast increasing and the land they tilled could no longer support them.

Later, the Romans, tired of sustaining such long battles, allowed these barbarians to settle in the extreme borders of the Empire with condition that the barbarians themselves defend their

own new land against future invasions by other groups. This first “invasion”, therefore, was “peaceful”.

The next invasion, however, was not peaceful but terrible and violent. The tragedy began around 375 when the Huns, who were invading eastern Europe from Asia, pressed upon the eastern border populations and forced them to migrate to the south and west.

The first to cross the imperial frontiers were the Visigoths. The Eastern Roman Emperor Valens accepted them as confederates and let them settle on imperial territory (376); but soon difficulties arose. War broke out and in the battle of Adrianople (378) Valens was defeated and



King Alaric of the Visigoths

killed by the Visigoth king Frigidern. Valens successor Theodosius the Great (379-395) was able to master the situation once more, but soon after his death the Visigoths under their king Alagri renewed the war. First moving into Greece, the Visigoth, skillfully diverted from Byzantium into Italy, soon stood before Rome. The conquest of the “Eternal City” by Alaric shook the whole Roman Empire. It moved St. Augustine to write his monumental “De Civitate Dei”

in which he tried to provide a Christian explanation of the catastrophe.

Now the Fall of the Western Roman Empire could no longer be stopped. After 425 the Vandals devastated Spain. In 429 they crossed over to North Africa and conquered the “granary” of Italy. During the siege of Hippo, the great bishop St. Augustine died in the enclosed city (430). The Huns began to move again. Burning and looting they moved up the Danube into Gaul, but they were defeated in the Catalaunian plains (France) by the combined forces of the Romans under Aetius and the Visigoths. In 452, they turned to Italy. This time no army stood ready to defend the country, but Pope Leo the Great who faced Attila at Mantua and was successful in persuading him to leave Italy. No wonder that the population ascribed the rescue to the direct intervention of God through his high priest Leo. In 453, Attila died (in action).

Two years later, the Vandals, coming from Africa, attacked Rome (455). Again, all eyes were directed to Peter’s successor and Leo negotiated with the Vandal King Geiseric (or Genseric). This time, he was able only to have the lives of the Roman citizens spared and to prevent the complete burning of Rome, but it endured looting and sacking. In 472, the German master of the soldiers, Ricimer (barbarian) recovered the city of Rome with his German



Peaceful confrontation between Attila the Hun and Pope Leo the Great

mercenaries and in 476, the last Western Roman Emperor Romulus Augustulus was deposed and replaced by Odoacer. From now on, the whole West of the Empire was under German domination. After he had personally murdered Odoacer, Theodoric the Great established the (East) Ostrogothic Kingdom in Italy from 493 to 526. Only the Eastern Roman Emperor Justinian (527-565) was able to win back Italy after a bitter war of annihilation against the Goths (535-553).

Here is the result of the invasion of the Barbarians:

ITALY: Italy became the kingdom of the Ostrogoths which lasted until 554 when it was destroyed by Emperor Justinian from Byzantium. He founded in its place the capital-city of Ravenna, but later it was overrun by the Lombards.

AFRICA: Africa became the kingdom of the Vandals, founded by Geiseric (Genseric).

FRANCE: Northern France became the kingdom of the Franks, while the Burgundians settled in the southern portion of the territory, and the Visigoths established their kingdom between the Pyrenees and the Loire River.

SPAIN: Spain was settled also by the Visigoths, and the region of Galicia was occupied by a small group of Swabians.

ENGLAND: England was conquered by combined groups of Anglos and Saxons.

B. The Church and the Barbarians

With these waves of invasion, the Roman Empire succumbed easily, not only because of the superior force and the ferocity of the barbaric tribes, but because the Romans had been used to a life of pleasure and were reluctant to take arms against the invaders; The real reason, therefore, of the Fall of the West was the lack of Roman soldiers. With the loose life of the Romans who led lustful life, immortality and divorce had destroyed family life. Most of the soldiers that composed the Roman Legions were mercenaries of various blood, some of them were barbarians.

We cannot blame the Church for this situation. The Roman people were so impregnated with materialism, so that even when they were converted to Christianity, the Church found it most difficult to correct the loose customs with Christian teachings. There was no sufficient time for a sudden change of morality before the invasions.

Even of the Church was unable to stop the invasions, nevertheless, it was able to lessen their sad effects. The bishops were considered real leaders who tried to defend the people. St. Augustine defended Hippo against the Vandals; St. Lupus in Gaul, defended his episcopal see from the Huns. St. Anianus defended Orleans and forestalled the hordes of Attila until the Roman Legion arrived. The bishops were able to detain the invasions by their prestige and dignity. They were ready to sacrifice the properties of the Church in exchange for the freedom and safety of the people, as did Pope Leo the Great to Attila and Geiseric. Among other prominent bishops were Martin of Tours (d. 397), Liborius of Le Mans (d. 387), Severinus of Cologne (d. 533) and Caesarius of Arles (d. 542).

C. The Conversion of the Barbarians

Unable to stop the establishment of the barbaric kingdoms within the empire, the Church worked for the conversion of these pagans. The work of conversion was very arduous and difficult, because it was not a matter of inculcating new beliefs, but it was a matter of changing the lifestyle of the people accustomed to pillage and destruction. It would be easier if they were the conquered people, but here they were the victors. The resistance was great. If conversions were possible, they were not by conviction but only temporary.

Added to this was the fact that almost all the barbarians of Germanic blood had already known Christianity, but they were Arians. The Goths, the more important branch of the barbarians were converted by their great apostle Bishop Ulfilas who translated the Bible into Gothic tongue (See Digression below). The Visigoths in southwestern France and Spain were Arians. The Burgundians of southeast France were also Arians, and so were the Vandals of North Africa. The Ostrogoths and Lombards of Italy were all Arians. Only the Franks were pagans.

ULFILAS: Ulfilas was half-goth (ca. 312-382). He became acquainted with Christianity in its Arian form when he resided at Constantinople under Emperor Constantius II. Eusebius of Nicomedia who, at Nicea in 325, had been the most zealous defender of Arius and who together with Arius had been banished by Constantine the great, had returned to power and became the bishop of Constantinople. He consecrated Ulfilas as he Arian "bishop of the Christians among the Goths". In time, Arianism spread to almost all Barbaric Tribes and was regarded as the German national religion and was defended by the Germans in harsh opposition to the orthodox Catholic denomination.



Ulfilas, Bishop of the Goths

Everywhere this religious contrast placed the German kingdom in hostile opposition to the native Catholic populations. No less a person than the Ostrogothic king Theodoric the Great (489-526) conceived the plan to unite all Arian German tribes into an alliance against the Catholic Greeks and Romans and to found an Arian German Empire on Roman soil.

By all human reckoning, if this enterprise had been successful, it would have sounded the death knell of the Catholic Church in the West.

The movement failed only because of the young rising Frankish king Clovis who could not be won for Theodoric's plan.

D. The Conversion of the Franks

When the Western Roman Empire fell in 476, the Franks were divided into two groups: those who lived along the Rhine River from Mainz (Maguncia) to the sea, and those who lived in Flanders near the actual city Liege (Belgium)). Among the latter there arose a king named Clovis, son of Meroveus, and destined to found the Merovingian dynasty of the Franks.

Baptism of Clovis: Clovis was an able administrator and politician who desired to have good relation with the Gallo-roman clergy. In 493 he married Clotilde, granddaughter of Gondebaldus king of the Burgundians. Clotilde was a Catholic and she earnestly tried to convert her husband. Clovis consented to the baptism of their first son, then the next son, but he refused baptism for himself. He thought that by being baptized he would displease the pagan gods. But an event changed his mind. He found himself at war with a neighboring tribe of Alemanni. When his men were about to be defeated, he prayed that if the God of Clotilde would give him victory, he and his men would receive baptism. The battle changed course. He won. King Clovis and 3,000 of his men were baptized on Christmas Day in 496 by St. Remigius, bishop of Rheims.

Consequence of Clovis' baptism: The Baptism and conversion of Clovis had salutary and invaluable effects on the future of the Church and of France. He set himself to pursue two goals: Unity of Gaul and unity of Faith. He began a long campaign against the neighboring barbaric tribes who were mostly Arians. This resulted in the Triumph of Orthodoxy over Arianism in the West. The conversion of the whole Gaul was done slowly. St. Avitus of Vienne converted the



Clovis, King of the Franks

Burgundians. St. Germaine and St. Caesarius of Arles and 128 other bishops joined in the work of conversion, so that, the conversion of Clovis, like that of Constantine the Great, marked a new era in the History of the Church and of the people in Europe.

Unfortunately, the ideal picture corresponded only very little to the rough reality. St. Gregory of Tours (538-594) in his book "Historia Francorum" left us a rather sad picture of the religio-ethical conditions in the Frankish empire of his time. These people had become Christians less because of convincing Christian preaching than because of the example of the king and the pageantry of the Christian divine service. There was no instruction in the faith and no early Christian catechumenate. Neither was there any subsequent training after baptism. The mass conversions of a whole people had only superficial effect. The Merovingian royal house and the aristocracy provided a bad example. There were crimes, murders and perfidy in the royal family: war and rapacity among the leaders, moral degeneration and a nadir of education. Even the clergy and Church properties were not spared. We have records of the protest of the bishops against the excesses and cruel actuation with the Church persisted. In these difficult situations, the Church had always sided with the poor and the oppressed.

E. The Barbarians in Spain

The first wave of barbarians that arrived in Spain were the Vandals, Swabians and Alemanni which came from Gaul where they spent two years of devastation. The Swabians and some of the Vandals settled in Galicia, the northwest corner of the Iberic Peninsula, while the Alemanni occupied the eastern shores along the Mediterranean and in Portugal. The other Vandals settled in the southern region of Spain, in what is now Andalucia. In 414, under the leadership of Ataulf, successor of Alaric who sacked Rome in 410, the Visigoths entered Spain. This was caused by their defeat in southern France and by the breach of agreement perpetuated by the Emperor

Honorius. However, after having reached northern Spain, his followers discovered that Ataulf intended to Romanize his new kingdom. They assassinated him in Barcelona.

The successor of Ataulf until Leovigild (573) reigned over Spain with internecine wars and almost always ended with the death of kings. Leovigild was the first Visigoth king to use imperial insignias in imitation of byzantine practices. The fame of his reign, however, was stained by the slaying of his son Hermenegild ordered by him, for his refusal to accept Arianism. His other son and successor Recared, was later converted to Catholicism and all his people followed him. The reign of the Visigoths ended with Rodrigo, who was defeated by the Moors or Mohamedans.

St. Leander baptized King Recared without ostentation, but in order to give solemnity to the conversion, the 3rd council of Toledo was convened attended by 73 bishops and numerous vicars. In the council, Recared announced his conversion to orthodoxy and the Arian prelates and nobles followed his example. St. Leander made a lengthy report of the event to Pope Gregory the Great.

F. Christianity in the British Isles

Ireland: Ireland, which was known as Scotia Maior until the 10th century, was Christianized during the previous epoch, Christian Antiquity, as we have seen in the apostolic work of the great St. Patrick. The constant trade between Ireland and Gaul explained the numerous Christian communities in Ireland.

Scotland: also known as “Scotia Minor” took longer time to convert. Its principal apostle was St. Columba who founded the famous monastery on the island of Iona, in the Inner Hebrides (563). The most important of the Iro-Scottish missionaries was St. Columban who founded many monasteries in continental Europe. With 12 companions he started his holy pilgrimage in Brittany (France), Gaul, and Burgundy and founded the monasteries in Luxeuil, Anegry and Fontaine. In 610, Columban criticized boldly the amoral life at the court of the Merovingian king Theuderich II and his feared grandmother Brunhilde, and was forced to flee from Luxeuil and settled in Bregenz near Lake Constance. Later he moved to upper Italy where he founded the Abbey of Bobbio, where he died in 615. (Special Note) In some history books, the two Irish monks St. Columba and St. Columban are both named Columban. To distinguish one from the other, **St. Columba** is named Columban the Elder, and **St. Columban** is called Columban the Younger.

England: The south and central England which comprised the Roman Province of Britannia, embraced Christianity in the previous epoch – Christian Antiquity. There was already an ecclesiastical organization since the time of the Romans. The bishops of York, London and Lincoln participated in the Council of Arles in 314. But when the Roman Legion was recalled from Britain in 407, the pagan Picts from the north (hinterland of Scotland) and the Angles, Saxons and Jutes from across the sea invaded the country, drove the Christians into Wales (western areas) or to the continent in what is now Brittany. Around the year 450, seven kingdoms were founded:

Angles = Mercia, East Anglia and Northumbria;

Saxons = Essex, Sussex and Wessex;

Jutes = Kent.

The mission to the Anglosaxons in England began at the same time from Rome and from the Iro-Scottish Church. In 596 Gregory the Great sent St. Augustine, the prior of the Roman monastery of St. Andrew. Together with 40 monks, St. Augustine travelled north and work tirelessly to convert the Anglosaxons. King Ethelbert of Kent received them kindly and at Christmas 597 Augustine baptized Ethelbert and 10,000 of his people. Augustine made Canterbury his residence and he was the first bishop of that place.

Pope Gregory the Great continued to send more monks to England and in the year 624 to 633 Wessex and Northumbria were converted. In 680-690 Sussex was also converted. Soon the conversion of the whole Anglosaxon people was completed.

ST. GREGORY THE GREAT: St. Gregory was not an apostle in the strict sense of the word, but he was responsible in organizing and sending of apostles to convert the barbarians. He was born in Rome of an old senatorial family. Until the death of his father he served as "praetor", after which he became a monk and converted his home into a monastery. Against his will he was elected Pope and did his office so well that he won the sobriquet "the Great". Among his achievements are:



St. Gregory the Great

1. During wars and famine his generosity helped his suffering people and he made a pact with the invading Lombards;
2. He fought against the Donatists in Africa, simony in Gaul and protested against the pretention of the Patriarch John the Faster of Constantinople who named himself "ecumenical patriarch".
3. He introduced reforms among the secular clergy and spread the Rule of St. Benedict;
4. He initiated the chanting style which bears his name;
5. He sent apostles to England and later to Germany.

G. Christianity in Germany

The conversion of the Germanic people who stayed behind in Germany was rendered difficult by to obstacles: 1) the profound antipathy of the Germans against anything Roman; 2) the Germanic mentality which considered virility and power as a cult and considered vengeance as a duty. Hence, they could not understand this religion of Christ. They could not see why the apostles would suffer injuries without a word, not even to defend themselves. The conversion of this people was slow and costly.

The conversion of this Germanic people would come from missionaries of their own blood, but trained and educated in England under Roman missionaries and Irish monks. The combination of Irish piety and Roman spirit proved to be extraordinarily fruitful. These Anglo-Saxon missionaries obtained sanction for their work from the Pope and they got support from Frankish rulers. Thus equipped with papal letters of recommendation and royal guarantees of protection they embarked in their work of converting the Germans.

The first notable Anglo-Saxon missionary was Wilfred, the bishop of York. He went to Rome and obtained from the Pope the authorization to preach among the Frisians. Two of his pupils, Egbert and Wigbert followed him in 689. In the following year, Willibrord together with 12 companions came to Frisia after also having obtained authorization from Rome. The Frankish mayor of the palace, Pippin (or Pepin) assigned Willibrord the lower Scheldt as mission area. He made another trip to Rome where he was consecrated bishop of Utrecht. He died in 735. Under Willibrord's experienced guidance Wynfrith Boniface began his missionary work.

St. Boniface: St. Boniface was the great apostle of Germany. He was the greatest of the Anglo-Saxon continental missionaries. Born in 680 at Kirton in Devonshire of a noble Anglo-Saxon family, he was reared as a monk in the monasteries of Exeter and Nursling, and received his higher education at Nhutselle, where he also taught. He undertook his first missionary work in Frisia under the direction of Willibrord.

St. Boniface visited Rome three times. The first time he received his commission from Pope Gregory II and received the name "Boniface" instead of his original name 'Wynfrith' or "Winifred". In his second visit, he was consecrated bishop by Gregory II and entrusted with the evangelization of Germany. Full of holy fervor he traversed almost the whole length and width of Germany founding churches, schools and monasteries with the help of Charles Martel, whose works were rewarded by Bonifacio by crowning his son Pippin, king of the Franks. In 738, he went to Rome for the third time and was appointed by the Pope as apostolic delegate for Bavaria Hesse and Thuringia. He was made Archbishop of Mainz and Primate of Germany. In 752 he left to see and return to his missionary work in Frisia, where, together with his 52 companions he was slain at Dokkum by pagan Frisians.

H. Conversion among the Scandinavians, Bulgars, Slavs and Magyars

1. The conversion of Scandinavia, particularly of Denmark and Sweden dated from the 9th century through the labor of St. Ansgar, a monk who later became bishop of Hamburg – Bremen. The work, however, was not completed until the 11th century in the time of St. Canute, king of Denmark and England.
2. The conversion of the Bulgarians started when their king Boris was converted in 864, but his successors embraced the Greek Schism. When Constantinople fell to the Turks in 1453, the majority of the nobles became Mohammedans.
3. The Slavs of Moravia and Dalmatia (Yugoslavia) were converted in the 9th century by two Greek priests: St. Cyril and St. Methodius who introduced the Slavic Liturgy for the use of the new converts. Bohemia (Czechoslovakia) was evangelized by the disciples of the two

saints. The Diocese of Prague was established in 973, and from here came the great bishop St. Adelbert, the apostle of Prussia. Poland was converted when Boleslas I was king. He invited to his kingdom the Benedictine and Camaldulense monks. The Polish people are known to our days for their great devotion to the Blessed Virgin and their fidelity to the Roman Pontiff. Russia was converted during the reign of King Vladimir who was baptized in 987 and his people followed him.

4. The Magyars or Hungarians were converted towards the end of the 10th century with the baptism of the Duke of Geisa who was married to Sarolta, a Catholic princess. Their son and successor St. Stephen later founded many diocese and monasteries.

Art. 2 - The Church and the Mohammedans

While the Church's attention was focused on the conversion of the barbarians, there rose a formidable enemy: Islam or Mohammedanism. This new religion, founded by Muhammad or Mohammed, ran counter to what the Church taught. It was propagated through war and conquest. Because of its easy moral code and fanaticism of its adherents, it spread with admirable speed. It easily overran Christian countries in the East, northern Africa and even threatened the heart of Europe had not the Franks made a decisive stand at Poitiers and Lyons which checked the Islamic advance. Thus, the Franks were the saviours of the Church and Western Civilization.

A. Muhammad or Mohammed

Mohammed, founder of Islam or Mohammedanism, was born in Mecca in 570. Orphaned at an early age, he was reared by an uncle Abu- Talib. At the age of 25 he worked for a rich and noble widow Khadijah whom he later married. This marriage afforded Mohammed not only domestic contentment and happiness, but also the time to travel as a merchant in Arabia and Syria, where he had close contact with Judaism and Christianity.

At that time the Arabs were divided into many tribes and each tribe worshipped its own god. The only common religious tie among them was the famous sanctuary of the KAABA in Mecca, known for its spring and the sacred black stone which stood side by side with many tribal idols. Tradition says that the spring was the very same spring which Archangel Gabriel caused to sprout water to quench the thirst of Hagar and her son Ismael. The black stone was transported by the same angel so that fugitives may rest there. It is believed that the black stone is a meteorite. According to legend, the stone was formerly white, but became black because of the sins of men. The Arabs made pilgrimages to the Kaaba to worship not only the God of Abraham, but also the 360 idols.

At the age of 40, Mohammed started his mission revealed to him by Archangel Gabriel. Dismayed by the idolatry of his people, he preached to them the only one true God (Allah) and he called his new religion ISLAM whose principal teaching was "complete" abandonment



Muhammed and Angel Gabriel

to the will of God.” He ordered the destruction of the idols in the Kaaba, incurring the wrath and hatred of his people which sought to kill him. He escaped to Medina, and this flight is celebrated even to this day as the “Hegira”. In Medina being a rival city of Mecca, Mohammed was well received. After having assured himself of the loyalty of his followers, he stopped preaching “complete abandonment to the will of God”. Instead he preached a holy war against the infidels of Mecca. The war between the two cities lasted for 8 years and ended with the victory of Medina. Mohammed marched victorious into Mecca and after worshipping before the black stone, he ordered the destruction of the idols. Ten years later, Mohammed died in Medina in 632. In only 10 years, he was able to impose his new religion to the whole of Arabia and unite it politically.

B. The Religion of Mohammed

The Koran

The “Koran”, which means “recitation” is the sacred book of the Moslems, a sort of a Bible to them. It consists of 114 chapters or “suras” of very distinct length and contains the revelations which the Archangel Gabriel made to Mohammed. The next of the 1114 suras was formulated by Omar and his successor Othman, son-in law of Mohammed and was written down only after Mohammed’s death. The doctrine is called ISLAM, meaning “resignation”, and its faithful are called MOSLEM which means “believers”.

Dogma: The dogmas are very simple. They have nothing original. It simply reproduces in great part of the Jewish and Christians doctrines. It affirms the existence of God, one and creator of all, who by an absolute and immutable decree predestines the creatures to the pleasures of Paradise or to the tortures of hell (Fatalism or Kismet).

Morals: The morals are not strict. In order to merit Paradise, it is enough to believe in the doctrine of Mohammed and observe the practices of the cult, namely: 1) to pray five times a day; 2) to fast every year during Ramadan; 3) to give alms to the poor; 4) to make a pilgrimage to the Kaaba once in a lifetime. The law permits Polygamy.

With regards to Politics, Islam, parting from the principle that all temporal authority proceeds from spiritual authority, places in equal footing both civil and religious powers. Thus, giving way to intolerable absolute power. But what characterizes Islam is its religious FANATICISM. It does not only prescribe the Holy War, but promise to those who die in it, wealth in this life and endless material compensation in heaven. This explains its rapid spread and success among the war-loving people in Africa, China and India even to our days.

C. The Conquest of Islam

Mohammed preached the Holy War against the infidels in Mecca during his lifetime. The Caliphs (meaning: successors of the one sent by Allah)), obeyed this injunction diligently. The first Caliph, Abu-Beker (632-634) invaded Assyria and Persia. Omar (634-644) who took the title of Emir (chief of the believers) continued the work of his predecessor. He conquered Assyria, Persia and Egypt and built over the old Temple of Solomon a Mosque which bears his name and is still standing today.

In the year 680, under the Omayyad Dynasty, the great Arab invasion started. The Moslem armies seized the northern parts of Africa, invaded Spain and destroy the Kingdom of the Visigoths in the Battle of Guadalete (711). They penetrated Gaul, reaching Poitiers where they were defeated by Charles Martel (732).



Battle of Guadalete – The Muslim Invasion of Spain

The Saracens, the name of one of the towns in Arabia which became synonymous to Moslems, but more particularly to those who during the Middle Ages occupied Spain, Sicily, Syria and Africa, having been forced to abandon Aquitaine, started a new campaign in the parts of Provenza (southern France) they crossed the Rhone River and were already at the gates of Lyons when they were once again driven back by Charles Martel. The double victory of the Franks stopped for the moment the danger of Moslem threat to Europe. Unfortunately, the Saracens, inspite of their defeat, enjoyed their stay in the Septimania (Oriental Pyrenees) from where they raided Provenza, Sicily and the Italian coasts.

The son of Charles Martel, Pippin the Short (Pepin) definitely freed Gaul from the Moslem threat, driving the Saracens to the other side of the Pyrenees.

In less than half a century, Islam was able to conquer an empire, double the size of the Roman Empire, which extended from India to the Atlantic Ocean, an Empire so vast and made up of so many people of varied culture, making control of them difficult. As a result, the empire was divided into three minor empires, the capitals of which were: Baghdad in Asia; Cairo in North Africa; and Cordoba in Europe. In spite of the division, the Moslem Empire became the most serious external threat to the Church and western civilization during the Middle Ages. The necessity of overcoming this serious threat would constitute the primary cause of the Crusades.



CHAPTER II - The Papacy and the Empire

Art.1 - From Pippin the Short to Charlemagne

The reigns of Pippin the short and of Charlemagne can be distinguished by two deeds of great importance:

- a) the Foundation of the Papal States;
- b) the Restoration of the Empire of the West.

These two events are intimately interwoven. They were the result of a close alliance between the Church and the State, between the altar and the throne. The head of the Church, in order to accomplish his spiritual mission and to be able to exercise his high jurisdiction over the young states of German origin, needed his temporal independence. This compelled him to be the owner of his territories. But this independence would be uncertain unless it was guaranteed by a powerful prince, a Christian Emperor capable of defending her. From here originated the two institutions which we are now occupied.

A. The Foundation of the Papal States

In the foundation of the Papal States, we distinguish three stages:

First Stage: While Rome was the residence of the Emperors, the Popes were considered as some sort of religious functionaries only. They could not take possession of their see without the consent of the Emperor. They were virtually under his dominion. When the imperial residence was transferred to Constantinople, the situation of the Popes radically changed. They continued to be subjects to the Emperor in the theory, but on reality the Emperor stopped to name the Popes. The election of the popes was done by the Romans in Rome. The Emperor had only to ratify it. From the pontifical point of view, this represented an important change.

From the material point of view, the Church, having been authorized by Constantine to receive legacies, see received numerous donations being authority which inspired confidence. The Church acquired great possessions, not only in the vicinity of Rome, but in the entire Italic peninsula as well.

These possessions which consisted of farms, lands, forests, establishments of benefices and even cities, formed the patrimony of Peter. The Popes, becoming owners of vast tracts of land, played an important role in time of invasions. In the course of general disorder, they became the providers of the people. They intervened as mediators among the barbaric chief. By her moral authority and by paying ransoms with Church goods, she succeeded in various occasions to save Rome from the dangers that beset her. (As in the case of Pope Leo the Great and Gregory the Great). Because of all these benefits, the Roman people had profoundly recognized with respect the Holy See.

The moral power of the Popes was so great that it did not take long to transform the Church into a political power. The Popes succeeded to exercise an authority never exercised before by the Emperors. They were considered, if not by law, by fact as the Lords of the Duchy of Rome.

Second Stage: The political circumstances favored the use of temporal power by the Popes. When the Lombards invaded Italy in 568, they could not conquer the territory of Ravenna, nor the Pentapolis, the five Italian cities among which were Rimini and Ancora, nor Rome and its vicinities. These territories continued to be subjects of the sovereignty of the Emperor in Constantinople under the immediate authority of the Exarch, residing in Ravenna. When in 726 the controversy regarding the images broke out in the East, the Pope protested against the edicts of the emperor who prohibited the cult of images. The Exarch, in defense of the imperial edict directed himself against Rome, but in the face of the determination of the Roman People, he backed out. From the moment on the Pope were considered the ruler of the Duchy of Rome.

In 752, Aistulf, king of the Lombards, planned to invade the Byzantine territory in Italy. After having taken Ravenna, he directed his forces toward Rome. Pope Stephen II, then newly elected, turned to the Byzantine Emperor Constantine Copronimus for help, but he latter refused because the Pope had condemned Iconoclasm, and so the Pope asked Pippin, king of the Franks for help. Pippin with the objective of saving the Pope from the Lombards, crossed the Alps in 754 and in 756 defeated the Lombard king at the Battle of Pavia and ordered him to restitute everything he had taken namely: Ravenna and the Pentapolis. Pippin then gave these territories as a donation of the Holy See. He ordered the keys of the different cities and the deeds of donation placed on top of St. Peter's tomb. Thus, the Papal State was established and the Pope became its sovereign head.

Third Stage: The Donation of Pippin placed the Pope in a difficult situation. On the one hand he incurred the ire and envy of the Byzantines, and on the other hand he could not appease the greed of the Lombards. The Byzantine emperors tried reclaiming Ravenna and the Pentapolis, but Pippin replied that the Franks did not cross the Alps twice in favor of the emperors of the

East, but for St. Peter in order to obtain pardon for their sins.



Charlemagne

Meanwhile, Charlemagne, son of Pippin, had married Disideria daughter of King Desiderius, successor of Aistulf. Charlemagne had contracted this marriage at his mother Berthrada's insistence to foster peace, but the old tensions between the Franks and the Lombards arose again. When Charlemagne, for unknown reasons, returned Desideria to her father, war was inevitable. Desiderius attempted to form an alliance with the Pope against Charlemagne, but Pope Adrian (772- 795) refused. Then Desiderius marched to attacked Rome. Pope Adrian asked Charlemagne for help and he came with a strong army and the

Lombards were defeated. Charlemagne wore the iron crown of the Lombards and annexed the Lombardian Kingdom to his, including Istria, Venice, Spoleto and Benevento. He also confirmed the donation of Pippin, thus, the Papal State was consecrated for the second time.

The Destiny of the Papal States

These states would follow the same vicissitudes of the papacy. They would feel the burden of Feudalism and suffer the German domination. In the 14th century, the hostility of the Italian nobles would force the Pope to abandon Rome and be exiled to Avignon (France). This exile would cause the Great Western Schism. In the 15th century unity would be established anew and the Pope's temporal power would subsist until the 19th century when the Papal States would be confiscated by force (1870) by the House of Savory which would establish Rome as the capital of the Kingdom of Italy. In the 20th century, a Concordat would be signed between the Pope and Italy granting the Pope sovereignty over the Vatican City, St. John Lateran and Castel Gandolfo.

B. The Holy Roman Empire

The second empire of the West restored by Charlemagne in the year 800 is known in history as the HOLY ROMAN EMPIRE. This very important fact in history came ready and prepared by ideas and events.

IDEAS: After the Fall of the Western Empire in 476, the empire, i.e. the government of the world by one man, seemed to be the ideal form of political organization. It seemed that Rome had imposed itself as the capital of the empire. The Church also seemed to conform with this idea. In the same manner that the Church recognized only one spiritual leader – the Pope, she also desired only one temporal leader who would be capable of maintaining peace and order among the Christian nations and protecting them from both internal and external enemies. To guarantee the religious Christian unity by a political unity was the IDEAL pursued in attempting to unite the different barbaric kingdoms into only one State and under the same ruler.

EVENTS: The emperors of the East always used the title “Roman Emperor”, although they lived not in Rome, but in Constantinople, but because of Weakness or of Apathy, they did not defend the western frontiers from the invasions of the barbarians. On the other hand, they were inclined to favor heretical doctrines. It was not surprising that the Church sought somewhere else for a leader whom she needed in order to restore the political and religious unity in the West. This leadership was found in the person of the king of the Franks. Events favored the restoration of the Western Empire.

When Pope Stephen II went to France in 753 to ask for help from Pippin the Short against the Lombards, he crowned Pippin at St. Denis Cathedral and gave him the title “Roman Patrician” (Patricius Romanorum). From this event began the time of the French Revolution in 1789. By the coronation, the kings were considered as true elects of God, marked with divine seal and their authority over the people had religious character.

The “PATRICIANSHIP” is a byzantine dignity created by Constantine the Great to honor foreign princes or citizens who have rendered important services to the people. It was not merely a simple title to honor someone, but that it established a new relation between the Popes and the Kings of France. For the Kings, it represented the obligation to help the people for who they have been named Patrician.

Charlemagne took this title more seriously than his father Pippin. In 774, as we had seen above, he freed the Holy See from the threat of the Lombards. He also saved the West from the danger posed by the Saracens. He recaptured from the Arabs the Septimania which they had conquered after their defeat at Poitiers. Furthermore in 778, Charlemagne crossed the Pyrenees to attack the Arabs in Spain, but after a victory in Pamplona, he was defeated at Saragossa and had to retreat.

In the course of this retreat through the treacherous cliffs and ravines of Roncesvalles, the heroic death of Roland (famous soldier of Charlemagne) and his rear guards took place. This relatively minor episode was the historical basis for the great French medieval epic "Chanson de Roland" and sung by minstrels of the 12th century.

To repair this military fiasco, Charlemagne founded in 781 the Kingdom of Aquitaine, whose principal mission was to defend the frontiers against future invasion of the Moslems from Spain. Later he conquered Bavaria and Saxony. Towards the end of the 8th century, all the Christians of the West, except the British Isles and Spain, obeyed only one king.

At this moment, the Empire of the West was already restored in fact, but nor in law. Pope Leo III seemed to be disposed to this. Upon being elected pope, he sent to Charlemagne the keys to the tomb of St. Peter together with the standard of the city of Rome. In 799, having been insulted by his enemies during the procession of St. Mark, the Pope went to meet Charlemagne in Paderborn and sought his help. The following year Charlemagne went to Rome and making use of the title "patrician", he punished the rebels. On Christmas Day, year 800, Leo III crowned Charlemagne Emperor of the newly restored Roman Empire of the West. When the imperial crown was placed in his head the multitude acclaimed: "The Charles Augustus, crowned by God, great and peaceful Emperor of the Romans, honor and glory".

Thus, the Pope transferred the Imperial Crown from the Byzantines to the Franks, from Constantinople to Rome. Charlemagne being "patrician" was the protector of the Papal States, and being "emperor" he was the protector of all Christian states. However, as "patrician" of the Papal States, he had the right to confirm the election of pope before consecration, and the pope had to pledge fidelity to the emperor or his representative.

This right of the emperor was compensated by the crowning by the Pope, so that no prince was considered vested with imperial dignity unless he had been consecrated and anointed beforehand by the Sovereign Pontiff. Thus, in the Middle Ages, the Pope and the Emperor came to be like the two axles of society. This situation, although it seemed advantageous at first sight, carried with it the seed of many complications. It was difficult to determine the limit of the two powers and it was feared that one of them might want to overcome the other. The events that would follow give us a proof of how this fear was not unfounded.

C. The "Carolingian Renaissance"

The place that Charlemagne occupies in Church History is not exaggerated. A very Christian Emperor and convinced, like Constantine the Great and King Clovis before him, of the importance of his role, he was a true religious leader and intellectual booster of the Frankish Church.

These were the achievements of Charlemagne:

1. He built numerous churches, multiplied parishes and procured the sustenance of the clergy by means of tithes, which was being used since 4th century, but he made this obligatory.
2. He personally visited the Monastery of Monte-Cassino, the Motherhouse of the Benedictines, and secured a copy of the Benedictine Rule, and in the Council of Aquitaine (788) he imposed the Benedictine Rule on all the monasteries of the Empire.
3. He built the beautiful royal Palace in Aachen (in Germany today) and gathered the great intellectuals of his time to this Palace, among them were the Anglosaxon monk Alcuin and the Visigoth Theodolf of Orleans. The Palace became the Palatine school.
4. He ordered the studies of old Literary classics which were abandoned during the Merovingian times, calling to his court the great literary people from foreign places.
5. He convened Councils and sometimes exaggerated his importance by intervening in purely religious questions, such as Iconoclasm, the question of the "Filioque" and the heresy of "adoptianism".
6. He Christianized gradually or by force all the people he conquered.
7. He established diplomatic relation with Haroun al-Raschid, Caliph of Baghdad (Arabian Nights), so that he was able to found many monasteries and one hospital for pilgrims in the Holy Land. This marked the beginning of the "French Protectorate of the Holy Places".

Art. 2 - From the Death of Charlemagne to Gregory VII

As we have already indicated, the temporal power of the Pope did not stop causing embarrassments to the Church. From the time one becomes a pope, it was equal to becoming a king, so that a great number of religious and lay people started to eye the Papal Throne without realizing the specific qualifications needed to steer the destinies of the Church. The Feudal System aggravated the situation more. The Empire having been divided into numberless principalities, the lords did not have any other preoccupation other than to increase their dominion. In Italy, the evil was so extended that it caused terrible disturbance to the Church. The feudal lords attempted to take over the Papal States with intrigues and crimes. This period in which corrupt and ambitious laymen without any single merit were claiming the Papal Throne and in which the Papacy was given entirely to the mercy of lewd women, is known in history as the "Dark Ages" (Saeculum Obscurum); other historians referred to it as the "Iron Age". In 962, under the reign of Otto the Great, the imperial crown passed to the Germans. The subsequent emperors tried to remedy the evil with another no less evil by making their protection into a sort of tutelage from which the subsequent Popes tried to free themselves.

A. The Decadence of the Carolingian Empire

Louis the Pious (814 – 840) was the son and successor of Charlemagne. He did not lack the intellectual strength to continue the work of his father, but he did not possess the political farsightedness and the practical decisiveness of his father. Louis gave ecclesiastical life his particular support. He conducted an encompassing reform of the laws concerning the canons regular, the secular clergy, and the monks. The success of these laws became evident in all areas

of spiritual and ecclesiastical life. It was during his reign that St. Ansgar began his missionary work among the Scandinavians, while the two brothers Sts. Cyril and Methodius worked among the Slavs.

Louis had 3 sons from his wife Irmingard. He divided the kingdom among them: Lothar, the oldest, received the emperorship and received the central portion of the kingdom, from Italy to the North Sea. It was then called Lotharingia. Pippin received the west of the Frankish kingdom with Aquitaine as center, and Louis, later called the “German”, received the east with Bavaria as its heartland. When Louis’ second wife Judith gave birth to another son called Charles the Bald, Louis changed the division giving Charles Alemania. The three older sons protested and there started the sad fraternal strife which was to lead to the downfall of the empire.

There were other events which resulted in the greater dismemberment of the once vast empire. New barbaric tribes rose to attack the Carolingian empire. In the east, Germany was invaded by the Czechs and the Hungars (Magyars), descendants of the Avars and the Huns. In the south, the Saracens were devastating the Mediterranean towns along the coasts of Provence and Italy. In the west, the coast of Mancha and the Atlantic shores were raided by the most fearsome Normans (Vikings), who came from Scandinavia. They navigated down the river Seine and Loire, leaving their boats at the river bank, entering the undefended places and made rapid raids into towns, devastating churches and monasteries, burning houses, and looting everything including sacred relics, and after killing bishops and priests, they left loaded with their booty. They raided Hamburg, Paris, and devastated Cologne, Bonn, Aachen, Liege, Cambrai, Arras, Amiens, Koblenz, Trier, and Rheims.

B. Feudalism

With inability of the kings to defend the people against the marauding Normans, the small landowners and farmers grouped themselves around a more powerful leader and commend themselves to him under certain conditions, such as the payment of certain portion of their harvest, in exchange for protection. The Lordships which had already existed, had to grow strong recruiting people for his army to be able to face the danger of Norman invasions. This gave way to the formation of a new political, economic and social organization known in history as FEUDALISM. In this new social organization, the kings became mere figureheads, because the real power belonged to the Feudal Lords who owned the more important fiefs.

The Church at first accepted this system with great satisfaction and judged it beneficial to the poor and the oppressed. The poor who by experience knew it was better to “live under the shadow of the crosiers”, willingly placed themselves under the protection of the Church, particularly under the bishops who were at the same time powerful feudal lords. But it did not take long for the Church to realize the grave inconvenience of this social system. The freedom of the Church was at the mercy of senseless feudal lords.

C. The Church and Feudalism

Towards the end of the 9th century, the Norman invasion could be considered to have ended. In 898, Rollo and his pirates had settled in Rouen. From there, they made incursions to other places which were more of conquest than pillage. In 911, the Treaty of Saint Clair-sur-Epte gave

them the territory of Neustria which they called the Duchy of Normandy. In return, Rollo and his followers recognized Charles the Simple (879-929) as their king. They were instructed in the Christian religion and received baptism. Since they stopped invading the territories of the Franks.

With the disappearance of the common enemy, there was no need for the feudal lords to unite, and so they waged war among themselves, which they believed to be their rights. This was the great misery and disgrace of this period. Feudalism, which was organized for the purpose of mutual protection, had deviated from its original aim and slowly became the reign of exploitation and oppression.

The Church did not remain indifferent before the misfortune and suffering of the people. She tried all means to prevent violence and war. As proof, the Church instituted the “peace of God” and the “truce of God”. These two institutions braked the brutality and the warlike temperament of the Feudal Lords. Decreed by various local Councils of the 9th and 10th centuries, the Peace of God prohibited all acts of violence against certain persons and properties, thus, the cultivations, the instruments of work, the churches, and cemeteries were inviolable. The Truce of God prohibited war, under pain of excommunication, during certain periods of the year: Advent, Lent, the week of Pentecost, and all feasts of the Blesses Virgin Mary.

To defend the weak and protect their liberty and properties, the bishops were not content with just pronouncing anathema against the breakers of peace. They formed some armed groups of farmers and craftsmen; whose purpose was to make the people respect the orders of the Church. Much later, the king would intervene in the same vein. When Philip Augustus and St. Louis promulgated their famous “Quarantine of the King,” enforcing a truce of 40 days between the commission of crime and its reparation, they merely followed what was already designed by the Church, and they would benefit from the efforts of the Church after the year 1000.

D. The Legend of the Year 1000

According to a legend, which was confirmed by some historians of the 16th century and accepted as true by some modern historians who had no critical sense nor good faith, the people of the 10th century all over Europe, believed that in the year 1000, the world would end. Frightened and to secure pardon for their sins, many people donated their properties to the Church. Thus, the Church is accused as inspirator of this belief because she was the beneficiary. But the historians who sought to discredit the Church knew perfectly that this Legend had no historical basis at all. The story did not spread until 500 years after the supposed event, i.e., during the Protestant Reformation. Furthermore, it had been contradicted by documents and facts of that period:

1. From the year 970 to the end of the century, 150 papal bulls had been issued and there was no mention about the impending end of the world.
2. From the year 990 until 1000, 20 councils were convened but nothing was said about the end of the world.
3. There was an increase in the construction of churches and monasteries as if nothing was going to happen.

4. The feudal lords continued to fight among themselves as if nothing was going to take place in the year 1000.

All papal and conciliar documents as well as historical facts destroyed the validity of the allegation.

E. The Papacy under Feudalism; the "Iron Age"

During the "*Saeculum Obscurum*," the Papacy passed through a short interval of glory. The papal throne was occupied by certain popes of great merits. Among them we cite the following:

St. Paschal I (817-824) who obtained from King Louis the Pious a written constitution in which the King guaranteed the authority of the pope over the Papal States and it established that the papal election should be done according to the norms of Canon Law.

Sergius II (844-847) under whose pontificate the Saracens sacked the Basilicas of St. Peter and St. Paul.

Leo IV (847-855) who surrounded Rome with fortifications and constructed the Leonine City to avoid the disaster of the previous pontificate.

Nicholas I (858-867) who by his energetic character and rectitude of conscience, was held as one of the greatest popes in history. In this time in which the Empire of Charlemagne was being eroded little by little and in which the Pope could not rely on the imperial protection, he was able to defend the Roman Primacy in all fields of law. He fought against Photius, Patriarch of Constantinople. He fought against Hinkmar, archbishop of Rheims, who tried to remove from his people the right to appeal to Rome. He also fought against John, archbishop of Ravenna, who imposed exorbitant taxes in his archdiocese. But he was best known in his fight against Lothar II, the king of Lorraine, who having repudiated his wife Teutberga, was trying to get the Church to grant him annulment so that he would be free to marry his mistress Waldrada. In spite of the scheme of Lothar II who had gained the support of the archbishop of Cologne and the archbishop of Trier, and in spite of the reprisal of Emperor Louis II, brother of Lothar II, who had besieged Vatican, Nicholas I defended to his death the indissolubility of Christian marriage.



Pope Nicholas I

"Iron Age" - immediately after the glorious pontificate of Nicholas I, the disgraceful epoch called the "Iron Age" began. It was the height of Feudalism. Within almost a century (867-962), the papacy was at the mercy of certain powerful Italian families, specially the House of Spoleto and the House of Tuscany whose head was Theofilact. The Popes, incapable of getting rid of this yoke, were obliged to flee, as happened to Pope John VIII (872-882) who, besieged in Rome by the Spoleto Family, escaped to France. At other times, the Popes had recourse to their protectors and friends, as in the case of Pope Formosus (891-896) who asked the help of King Arnulf of Germany against the Spoletos. After the death of Formosus, the Spoletos wanted to take revenge.

Pope Stephen VI (896-897) was the successor of Formosus but was also the puppet of the Spoletan party. The Pope allowed the trial of Formosus, whose body was exhumed after having been buried for 9 months. The cadaver was dressed in papal gowns, sentenced, mutilated and finally thrown into the Tiber River. The Roman populace, angered by this desecration of the dead, seized Pope Stephen, threw him in prison, and had him strangled.

After the Spoletos came the Tusculan Party headed by Theofilact who came to power with the elevation of Pope Sergius III (904-911). This epoch was for the papacy an “era of the lowest servitude and deprivation.” The rival lords: the house of Tuscany and the Crescenti family, were fighting over the Papal States as if over a prey. During half a century, they had the papacy under their yoke, one time under the Tuscanian, in another time under the Crescenti. Popes were chosen and deposed, driven into exile, held prisoner, and assassinated.

During the great disorder, THREE WOMEN played a detestable role. For several decades, Theofilact’s tyrannical and unscrupulous wife, Theodora together with her equally debased daughters Marozia and Theodora the Younger controlled Rome and the papacy. Disorderly party struggles, shocking moral brutalization and naked lust for power were the order of the day. Marozia, who seized power after the death of her father, married three times: 1. Alberic, margrave of Spoleto. Then 2. Wido of Spoleto and Tuscany and finally, 3. Hugh of Provence. Marozia became the ancestress of the counts of Tusculum, who contributed no fewer than six popes.

These three women who had been choosing and deposing popes had installed three popes, all named John. John X, protegee of Theodore Sr., John XI, son of Marozia, and John XII, grandson of Marozia. John XII was the first pope to change his name after election. He was originally named Octavian. He was the worst of the three. As undisciplined a libertine as Nero, he ascended the papal throne at the age of 17. Much of what had been reported about John XII is so unbelievable, that there are doubts about the truth of the events; for instance, he was reported to have ordained a bishop and a deacon in a stable. He was capable of doing anything, even blaspheming the sacred things entrusted to his care.

Because the real power behind the papal throne lay on these three women, especially during the pontificate of these three Johns, there arose the Legend of Pope Joan, a woman-pope. These three Pope Johns did not succeed one another. There were several popes in between them, but their reigns were short.

Legend of “Pope Joan” – The Legend did not come to us until the 13th century in the tale of Martin of Troppau. According to him, a girl from Mainz, dressed as a young man, studied in Athens, then visited Rome, and there she was elected pope in 855 after the death of Leo IV. The imposition was only noticed when after a pontificate of over 2 years she suddenly gave birth to a child during a procession to the Lateran and died on the spot. This story is untenable because historically, Benedict III followed Leo IV directly in the year 855 and that not even at any other time there was room for such story in the sequence of popes known to us.

F. The Papacy under the German Protectorate

Although God had permitted the papacy and the Roman Church to sink deep into ignominy and human guilt, he did show his omnipotence and care regarding the sacredness of the Church,

an institution which is able to use even evil for the accomplishment of the good. John XII unwittingly initiated the improvement by calling the German King Otto the Great for help.

In 962, Otto the Great came to Italy, and after obtaining several victories, entered triumphantly in Rome and was crowned by John XII who sought his protection against the other



King Otto the Great

Italian princes. After his coronation, Otto restored the empire of the West in favor of Germany and it was known in history as the Holy Germanic Roman Empire which lasted until 1806. As the new “Charlemagne”, Otto wanted to direct the politics of Europe and make himself the Patrician of the Papal States. This intention would not have been bad had Otto been content only in liberating the pope from the yoke of the Italian Feudalism. The popes did not take long to realize that there was only a change of Lord.

The following year, Otto, being discontented with the attitude of John XII, returned to Rome and had the Pope deposed by a Roman Council. After having elected his successor, Otto required the Romans to take oath that they would not elect another pope without his consent. It was clear that Otto did not only seek to be the master of Rome, but also of the Papacy. This situation lasted from 962 to 1073, until the time when the Popes finally decided to overthrow the yoke.

G. The Popes of the 11th Century

The 10th century ended with two excellent popes who were both non-Italians: Gregory V (996-999) was originally named Bruno of Carinthia. He was elected at the age of 24 and could have reformed the Church if given the time. The other one was Sylvester II, a Frenchman named Gerbert of Auvergne, was the most famous wise man of his time (999-1003).

In the 11th century and for a span of half a century, the popes were again dependent on the Italian lords. Thus, the German Protectorate did not succeed in suppressing the interventions of the Italian lords in the election of the Popes. John XVII, John XVIII and Sergius IV, immediate successors of Sylvester II, had been subject to the Crescenti Family. After this, the Papacy would be exploited for more than 30 years by the Tusculan Family.

Benedict VIII was formerly named Theofilact of the Tusculan Family (1012-1024). He was succeeded by his brother Romanus (1024-1032) who dishonored the Church by his weaknesses and lack of character. He took the name of John XIX. Then came another Theofilact of Tusculan Family who took the name of Benedict IX who was known for his dishonored life. He was installed as pope 3 times, having been deposed 2 times. The 1st: 1032-1044; the 2nd: April 10, 1045 to May 1, the same year; the 3rd: November 8, 1047 to July 17, 1048.

In 1046, the Church was afflicted by the sad situation of having 3 claimants to the papal throne: Benedict IX, who we have just mentioned, Sylvester III and Gregory VI. They were all deposed by the Council of Sutri, celebrated in the presence of Henry III. After this council, a German by the name of Suitger, Lord of Morsleben and Hornburg, was elected and took the name

of Clement II, but he reigned only from December 24, 1046 to October 9, 1047, and so Benedict IX was again installed for the 3rd time.

H. The Beginning of the Reform in the Church

The Church entered better times, when Clement II took over the papal throne. His successor Damasus II also undertook the badly needed reform of the Church. If their efforts were not seen crowned with success, it was because of the short duration of their reign. This work, nevertheless, was continued by Leo IX, Nicholas II and Alexander II, who aided by two very decided and wise counselors: St. Peter Damian and Hildebrand (the future St. Gregory VII) vigorously undertook the fight against simony and marriage of priests. Pope Nicholas II prohibited the faithful from attending Mass celebrated by married priests.

The Lateran Synod (1059, not ecumenical), published a decree which reserved to the College of Cardinals the election of the Pope, thereby eradicating the intervention of the princes and the emperors. Free from this yoke, the Papacy was able to move at will and would reach the epoch of greater height and power in the following period.

CHAPTER III - Internal History

Article 1 - The Heresies and the Greek Schism

In this period, we find no great dogmatic battles as in the previous epoch. The West, preoccupied by the invasions of the barbarians, had no time for theological discussions. During this period, however, there appeared a new heresy: adoptianism, and the three controversies: on predestination, on the Eucharist and on the procession of the Holy Spirit. In the east, there appeared the controversy on the Images. But the most terrible event of this period was the split of Christianity into two factions, known in history as the GREEK SCHISM.

A. The Dogmatic Disputes in the West

1. Adoptianism

This error was formulated by the Spanish bishops Elipandus, bishop of Toledo, and Felix, bishop of Urgel, in order to combat the error of Migecius, who taught the existence of one and only divine person, but who had manifested himself three times: in David under the name of the Father, in Jesus Christ under the name of the Son, and in St. Paul under the name of the Holy Spirit.

Against this error, Elipandus and Felix held that the WORD was really a Divine Person, distinct from the Father, but that Christ, as man, was not the Son of God, but only through baptism, and only through ADOPTION, as the rest of men. This doctrine presupposes the existence of two persons in Christ and the ignorance of the dogma of the Communication of Divine Attributes (Perichoresis). This heresy was fought against by Alcuin (Dean of Studies of Palatine School) and condemned by various Synods celebrated in Ratisbonne (Regensburg) (792), Frankfurt (794) and Aquisgran (799).

2. Controversy on Predestination

This controversy was started by Gottschalk, a son of a Saxon count. As a child, he was given to the monastery of Fulda as an oblate. The strict monastic rule did not permit him later to withdraw from the monastic life. He found a meaning for his own tragic fate through the adoption of a rigorous doctrine of predestination. He was fond of discussing his doctrine in public. He was accused of heresy by his own abbot Raban-Maurus of Fulda. Condemned first by a Council in Mainz, he was then transferred to Rheims, where in the Council of Quierzy (849), he was publicly flogged under Hinkmar, bishop of Rheims. This brutal punishment caused a wide protest against Hinkmar who was known for his lack of moderation. Gottschalk died suddenly in the year 868.

3. Controversy on the Eucharist

Until the 9th century the teaching of the Church on the Eucharist was never questioned by the Greeks nor the Latins. In 831, Paschasius Radbertus, abbot of the Fulda monastery, predecessor of Raban-Maurus, wrote a book in which he treats on the nature of Christ's body in the Eucharist. He used some expressions which seemed reproachable. The Philosopher Scotus Erigena (from Ireland) questioned the book by presenting a doctrine which was erroneous, a

doctrine which centuries later would be repeated by Zwingli. Erigena held that in the Eucharist, there is only the memorial of the body and blood of Christ.

Towards the middle of the 11th century, Berengarius, canon of Tours, repeated the error of Erigena, but was condemned several times. In 1088, he died reconciled and at peace with the Church.

4. The Question on the "Filioque"

The Council of Constantinople (381) defined that "the Holy Spirit proceeds from the Father." On the other hand, the Council of Nicea (325) defined that "the Son is consubstantial with the Father." From these two definitions, it should be inferred that the Holy Spirit also proceeds from the Son as from the Father. This was accepted both by the Greeks and the Latins in the 4th century. But this was not stated explicitly in the Nicene Creed.

In Spain, the 1st Council of Toledo (400) introduced the additional phrase to the Creed: "... *qui ex Patre Filioque procedit.*" In the 8th century, France followed suit. This liturgical addition caused some incidents. The Latin monks in Palestine, located at the Mt. of Olives, sang the Creed with "*Filioque*" and they were attacked by the Greek monks accusing them of heresy. Pope Leo III intervened in order to reconcile the two factions. Separating the dogmatic from the liturgical part, he approved the doctrine that the Holy Spirit had indeed proceeded from the Father and from the Son, but he advised against its use in liturgy. In spite of this, the Latins, to protect the obstinacy of the Greeks, continued to use the *Filioque* phrase in the Liturgy, and the Greeks also persisted stubbornly in refusing the addition. Later, when the Greek Schism occurred, this was one of the principal complaints presented against the Latins.

B. The Controversy on the Images (Iconoclasm)

After Constantine the Great, it was a general custom among Christians to venerate the images, pictures, or statues of Christ, the Blessed Virgin, and the Saints. But his cult slowly gained adversaries among Jews, Moslems and even Christians. They were scandalized. The Jews considered it an infraction of the First Commandment, the Koran also prohibits the making of images. Many Christians considered the excesses of cult and superstitious practices connected with the images as a form of idolatry and a return to paganism. The beginning of the 8th century saw the real hostility against the veneration of images specially in Asia.

Emperor Leo the Isauric, being Asiatic by origin and desirous of taking away the obstacle for the conversion of Jews and Moslems, published an edict in 726 prohibiting the cult of images, and ordered their destruction in churches, temples and homes. From this came the word "iconoclasts" (breakers of images), a name given to the Emperor and his followers. Following this edict, numerous images in churches were destroyed. This period of turbulence lasted for 120 years.

The fight was sustained between the emperors and the monks. The emperors relied on their soldiers, while the monks depended on the people. The emperors had long ago eyed the great influence of monks on the people. Furthermore, the great number of monasteries and their tax-exempt properties did not give them income to the imperial coffers. Thus, the war of the images

was motivated not only by religious cause, but political as well. The emperors ordered the monasteries attacked, the monks punished cruelly, and their properties confiscated.

In 787, the 2nd Council of Nicea (7th Ecumenical) was convoked through the initiative of the Empress-Regent Irene and the Pope Adrian I. This Council fixed the doctrine of the Church, distinguishing the cult of images and the person the images represent. The Council also declared that the veneration due to images should not be confused with adoration which correspond only to God. In spite of this decision, the iconoclastic trouble persisted in the East rearing its ugly head several times until the Empress Theodora put an end to it.

C. The Greek Schism

The Greek Schism, which separated the East from the West and left a deep chasm between the two Churches, persists to our days. It began in the 9th century and became definite in the 11th century with a brief reversion in the 15th century. Here are the causes and the authors of the Schism.

I. The Causes of the Schism

a. General Cause – The Rivalry of races. The antagonism between the orientals and the occidentals was undoubtedly the principal cause of the slow but progressive split in the Church.

b. Particular causes – We distinguish two particular causes that brought about the antipathy in Christendom:

1. The interference of the Emperors in purely religious matters of the Church.
2. The ambition of the bishops of Constantinople.

The Interference of the Emperors

Religious sphere: The dogmatic disputes of the preceding period and the controversies on the Images and Monothelitism had resulted in the emperors thinking themselves as “pontiffs and kings” and they pretended to play the role of judges and make final decisions on purely ecclesiastical matters. Of course, they met vehement resistance from the Popes.

Political sphere: With the restoration of the Roman Empire in the West by Charlemagne and the establishment of the Papal States, the Emperors in the East saw their jurisdiction diminished. This provoked discontent in them so much so that they followed the way indicated by the Patriarch of Constantinople. By so doing, they also saved their clergy from the authority of the Pope.

Ambition of the Bishops of Constantinople

From the time Constantine the Great transferred his residence from Rome to Constantinople, the patriarchs of Constantinople believed that the supreme Church authority was also transferred. To support their claim, they presented the following arguments:

- a. The East was the cradle of Christianity.

- b. There were more apostolic churches in the East than the West.
- c. All ecumenical councils were held in the East.
- d. The great doctors of the Church: Basil, Gregory Nazianzus, Gregory of Nyssa and John Chrysostom were from the East.

Sure of their rights and supported by their emperors and people, the Patriarchs of Constantinople at first claimed equality with the Popes in Rome, but later the supremacy. In the Councils of Constantinople (381) and Chalcedon (451), the title “patriarch” was already abrogated, but in the 6th century, John IV the Faster, against the protest of Rome, had called himself “Ecumenical or Universal Patriarch”.

II. The Authors of the Schism

1. Photius (820-891). In 857, the Patriarch of Constantinople St. Ignatius, because of public scandal, denied Holy Communion to Caesar Bardas, who ruled the Empire as regent of his nephew, Michael III the Drunkard. Shamed publicly, Bardas did not delay his revenge. He accused Ignatius of high treason and exiled him from his See. As successor, Photius was chosen. Photius was then 40 years old. He was a close friend of the emperor and his family and relatives enjoyed some influence in the city. Gifted with great intelligence, he was prouder of his personal and intellectual capacities than of the honor that comes with high office. Photius was then only a layman, but this was no obstacle. Emperors had been appointing lay people to occupy the patriarchal seat in the past. In a matter of days, Photius received all the Orders and was consecrated by the interim bishop Gregory Asbesta on Christmas Day, 857. If we believe his claim that he reached the dignity of a patriarch not through his effort, he had used all evil means: cunning, hypocrisy, and lies to maintain his position. Photius did not retract although he knew fully well that his election was invalid because the See was not vacant. He planned to be confirmed in his position by the bishops of the East and by the pope himself. First, he claimed that he was only the Coadjutor of Ignatius. Then with pleadings and threats he fooled the Legates of Pope Nicholas I by falsifying the papal letter which the Legates brought to him. Then he convoked a local council in 861, in which he read the falsified papal letter and was subsequently confirmed as legitimate Patriarch by 318 bishops who in turn condemned Ignatius as the violator of the Laws of the Church.

Pope Nicholas knew too late of the alteration in his letter, nevertheless, he convoked a synod in Rome in 863, deposing Photius and his party from the See. Photius responded by convening the Pseudo-Council of Constantinople (867) during which he exposed the many harm and disadvantages which Rome had imposed in the East, among them he cited 1. The addition of the “*Filioque*” to the Creed; 2. The celibacy of the priests, and 3. The obligation to fast on Saturdays. He even proclaimed the deposition of the Pope! But his triumph was short-lived because in the same year, Basil the Macedonian assassinated Michael the Drunkard and imprisoned Photius in a convent and recalled Ignatius from his exile.

Two years later, in the pontificate of Adrian II, the 8th Ecumenical Council was convoked in Constantinople (869-870) in which Photius, his doctrine and sect, were condemned. In 877 however, Photius was able to befriend Emperor Basil and returned to occupy the patriarchal

throne left vacant by the death of Ignatius. The Schism began again. Photius in a local synod condemned the 8th Ecumenical Council and in 880 the bishops of the East declared that Byzantium was above Rome and at the same time, they rejected the "*Filioque*". In 886, Leo the Philosopher, succeeded Basil, and he deposed Photius once again. Five years later, Photius died (891) in a monastery, leaving the world, as Dr. Kraus, the eminent historian, says, "a memorable example of a singular mixture of evil and good".

2. Michael Caerularius. The patriarch successors of Photius maintained a cool reserve toward Rome and this attitude lasted until 1054 when Michael Caerularius completed the Schism.

Caerularius was born of a noble Byzantine family and was known for his mystical character, ambition, and a more positive character than Photius. During the first 10 years of his patriarchate, he did not show any hostility against Rome. Later, leaving the question of "*Filioque*", he transferred to the discussion on matters which he knew would involve the masses of the people and he would lead them to rebel against Rome and the West. He accused the West on 4 questions:

1. The use of unleavened bread in the Mass;
2. The custom of fasting on Saturdays;
3. The eating of prohibited food;
4. Not singing the "*alleluia*" during Lent.

After these accusations, he ordered all priests living in Latin monasteries located in the East to follow the Greek Rite under pain of "anathema" and closure of their monasteries. Pope Leo IX intervened by reminding all about the supremacy of the Roman Church and its custom and traditions should be followed by all. The Pope sent three legates to Constantinople to resolve the questions with the Emperor and Caerularius. The Legates were: Cardinal Humbert of Silva Candida, Papal Chancellor Frederick of Lorraine, and Archbishop Peter of Amalfi. However, no agreement was reached and the three Legates, before leaving, left on the altar of St. Sophie the decree of excommunication and deposition of Michael Caerularius (1054). Few days later, Caerularius convened in Constantinople a synod of eastern bishops which pronounced a decree excommunicating the Pope. The Schism was completed. The Church in the East had obtained its aim: the overthrowing of the jurisdiction of Rome and the attainment of autonomy. It should not be surprising why the many attempts of reconciliation made later were all failures, for the Greeks were in bad faith or had ulterior motives.

Article 2 – Christian Literature

A. Writers in the Eastern Church

The Greek Church which in the preceding epoch had produced so many great writers, had lost its intellectual vigor. Yet we can count some writers whose sanctity and doctrine are revered and the Western Church numbers them among her doctors.

St. John Damascene fought valiantly against the Iconoclasts. His principal work was "The Fountain of Wisdom" which come to be known as the "*Summa*" of Greek Theology.

Photius, in spite of his ambitions, also occupied a place among Christian writers of this time. He left us some polemical works and excellent homilies. He also left an interesting work entitled "Library of Photius" in which he analyzed and criticized all the works or books he had read. He was a man of great culture and knowledge. (For other Eastern writers, confer notes: Patrology)

B. Writers in the Western Church

Despite the widespread ignorance caused by the emigration of the people during this epoch of Church History, the Church still counts some men of great intelligence and vast erudition.

In Italy, we have St. Gregory the Great (540-604) one of the greatest popes of the Church, who left us many written works:

Commentaries and Homilies both on the Scriptures, especially on the Gospels; his Pastoral and Dialogues, both ascetical works intended for priests and lay people respectively. He left us 848 Letters. In Liturgy, he left "Liturgical Compositions", one Sacramentary and one Antiphonary.

In England, we have St. Bede the Venerable, known for his homilies. In France, we have St. Gregory of Tours, the "Father of French History" (539-595) who left his "History of the Franks", where he vividly and faithfully described the events during the invasions of the barbarians in the 6th century.

Charlemagne did much for the intellectual movement of his time. He procured the educational training of the clergy. He ordered that all episcopal sees and monasteries should have schools for the training of secular priests and monks. In 787, he ordered all bishops and abbots to open "free schools" near the church buildings of the cities, towns and villages, for the education of the children of the people. To set good example, he himself found a school in his own palace where the children of the poor mingled with the children of the nobles. Convinced that France was one of the backward nations, he ordered the copying of old manuscripts which are to these days a marvel of calligraphy and illumination. He called to his court all the brilliant men of his time.

Among them: Alcuin, the Anglosaxon monk who served as his adviser. He was a good theologian and grammarian and was the soul of the Palatine School. Paul the Deacon, a Lombard who left us "The History of the Lombards". Theodulf of Orleans, who was known for his zeal for public instruction. Raban-Maurus, an abbot and professor of the monastery of Fulda. John Sotus known also as Erigena because he came from Ireland, who was named to head the Palatine School in 843 by Charles the Bald. He translated from Greek the works of Pseudo Dionysius Areopagite and wrote the important books: "Treatise on Predestination" and "On the Division of Nature" which was condemned by Honorius III for its rationalistic and Pantheistic tendencies.

In the 10th century, we count St. Odilo, abbot of Cluny, a Latin poet and sacred orator. The wise Gerbert, son of a poor family and a Benedictine monk before he became Pope Sylvester II who shone as a theologian and canonist.

In Spain, we have St. Ildefonsus who wrote on “The Virginity of Mary”; St. Leander, bishop of Seville who was responsible for the conversion of the Visigoth king Recared. St. Isidore considered as the last Latin Father of the Church wrote many books the most famous of which is “*De Viris Illustribus*”, continuing the work of Gennadius, who in turn continued the work of St. Jerome of the same title.

CHAPTER IV - Internal History

Article 1 - Constitution of the Church

We have already seen above the formation of parishes in Christian Antiquity. As the years went on, some parishes had grown prosperous so that it had many churches and priests under one jurisdiction. In such a case, the bishop appoints an archpriest (Vicar Foraine) who governs the whole parish in the name of the bishop.

There were cases in which some parochial churches were established by some landed nobles in their territories. In such case, the Law of the Church and of the State conceded to these Lords and their heirs the privilege known in history as the "right of Patronage" which consisted in proposing to the bishop the priest they want to govern these parishes.

During this period, the Dioceses were so vast that the bishops were aided in the administration by the archdeacon. Every year, the bishop visited the diocese and gave public audience, during which he listened to the complaints of the people and imposed punishment to erring priests.

During this time, there appeared a new institution - that of the "canons". St. Crodegang, bishop of Metz, organized the clergy of his diocese into religious communities similar to the ones organized by St. Augustine in Hippo. The rule he adopted was that of the Benedictines and obliged his priests to live in community, sleep in the same dormitory, recite the Divine Office in common and spend their free hours in study and teaching. These priests were called "canons" (Latin word for rule). The room where they congregated was called "capitular room" and the community was called "capitulum". Charlemagne and his successor Louis the Pious favored this arrangement and they wished all priests were either canons or monks.

This practice was adopted by many French bishops and in other places as well. But in the 10th century, the Canons found it hard to follow. They started having their own "*domicilium*" and the only practice they conserved was the praying of the Divine Office in common. To oblige every canon to pray in common, their "*praebenda*" or ration were distributed only after the recitation of the Divine Office.

The authority of the Metropolitans - Although the institution of the Metropolitans belonged to the previous epoch, the authority of each Metropolitan over his suffragan bishops was not well defined because of the divergence of opinions between the popes and the princes. The Metropolitans and the Princes would want to extend the power, thus forming churches independent from Rome and establishing national churches. In 861, however, Rotadius, bishop of Soissons, was suspended by his Metropolitan Hinkmar of Rheims. Basing his rights on the decisions of the Council of Sardica, he appealed to Pope Nicholas I. He was reinstated to his diocese in 865.

THE FALSE DECRETALS:

In 850, there appeared in Gaul (France) a collection of papal Decisions which were attributed to early Popes, from Clement of Rome to Gregory the Great. This collection which were not authenticated during the Middle Ages were declared false in the 17th century. The author was a

certain Isidore and the collection was known as “Pseudo-Isidorian Collection” or simply “False Decretals”. The purpose of the falsification seemed to be above board, namely: to protect the bishops of France from the usurpation and abuses of the Princes and the Metropolitans. It contains two articles:

1. The first article declares that matters concerning the bishops correspond exclusively to the Pope and not to the provincial councils as was the practice of the time.

2. The second article declares that the decrees formulated by the provincial councils, before they became effective, should first be confirmed by the Pope.

Whatever was the effect of these False Decretals in limiting the power of the Metropolitans and Princes, this much we can say: that the author did nothing more than to attribute the decisions of provincial councils to earlier Popes to have greater authority.

B. Election of the Bishops

In principle, the pontifical elections are governed by Canon Law, but in fact, the powerful princes intervened and very often they presented their own candidates. The same is true with the election of the bishops. Even the better emperors intervened including Charlemagne himself, who decreed in 803 that bishops should be elected by the clergy and the people, but in this election, two imperial delegates were always present who nominated candidates in the name of the Emperor and could never be consecrated without the imperial approval. We find this civil intervention in all times: in the time of Louis XIV and Napoleon I which resulted disastrous to the Council.

C. Means of Sustenance of the Clergy

The Church found herself in possession of great wealth accumulated through the centuries from many sources: 1. First Fruits which the faithful offered during the offertory of the Mass; 2. Tithes which was a burden to the people; 3. Right to immunity that is, Church properties are exempt from taxes; 4. Donations of the Princes and the faithful which were the one single big source of Church wealth. Because of this wealth, the episcopal Sees were eyed with greed and considered as salable merchandise. The properties of the Church were administered by a kind of Attorney who, during feudal times, were chosen from the laity of noble blood, and who had the obligation to defend the Church properties by legal means and if the situation demands, by violent means, as the clergy were not allowed to appear in court. This was instituted by Charlemagne.

Article 2 – The Sacraments, Cult and Christian Life

A. Baptism

Until the 8th century, baptism was administered in the baptistry by immersion, but soon the baptistry was replaced by the baptismal font located near the entrance of the Church and baptism was administered by infusion. In 789, it was decreed that the maximum age for baptism for children was one year old.

B. Eucharist

In the olden times, the Eucharist was celebrated always in the presence of the faithful and both priests and laity received communion from the hands of the bishop. During the 7th century, a very important innovation was introduced, namely: PRIVATE MASS, which was celebrated without the faithful and the priest received communion by himself. This private Mass became common in the West, but in the East, the attendance of the faithful was required as essential to the celebration of the Holy Sacrifice. Another practice also began about this time, that of one priest celebrating several Masses in certain days. Sometimes, one priest celebrated more than three Masses in one day. In 1022, the Council of Selinestad prohibited the celebration of more than three Masses in one day. In the West, the custom of consecrating unleavened bread started in the 8th century.

Holy communion was administered under both species. To administer the Precious Blood, straw or metallic tube was used. For the distribution of the Consecrated Bread, this was given whole in the hand of the faithful, but to avoid profanation, the practice of using small hosts placed on the tongue of the faithful was begun.

C. Penance

Public Penance which was common in the previous epoch had become moderate in spite of the complaint of the conservatives. But as the severity of expiation was decreased, the number of grave sins was increased. To the old canonical sins: adultery, idolatry and murder were added to the following: usury, perjury, false witness, robbery, arson, magic and others. Now the culprit is not invited to submit himself, rather he is obliged to submit himself through ecclesiastical censures: excommunication and interdiction which became very common in the following period, so much so that most of the guilty had recourse to the civil government to obtain pardon or fulfill the penance.

In order to punish the culprit with rigor, the Church published the "Penitential Books" in the 6th century wherein were indicated the punishment for every kind of sin. Some churches, imitated the Germanic custom of WERGELD which allowed the expiation of crime by monetary fine, published in their penitential books the amount of money needed to obtain pardon for sins. This practice which gave way to abuses, was later condemned by the Church.

D. Matrimony

The ecclesiastical laws on the impediments of matrimony were almost the same as ours today. But in the barbaric society where polygamy was an established institution, the Church laws were difficult to apply. Despite all these, the Church had always insisted in the indissolubility of marriage, for which the Church incurred the ire of kings and princes.

E. Places of Cult

In the preceding epoch, all churches were in the form of Roman Basilica – rectangular, but about the time of Charlemagne, the transept was introduced so that the church became cruciform – Latin cross. Later, a tower was introduced on the crossing which housed the church bells.

About the year 1000, the Romanesque Style was introduced. As the name indicates, it is derived from the Roman basilica, but the distinguishing marks are: semicircular ceiling; thick walls and pillars to support the heavy stress of the roof and ceiling; exterior buttresses; small windows and doors with semicircular tops. The side naves continue around the presbytery forming the deambulatory. The apse is lined with small chapels for private masses. The crypt where the relics are kept and some dead are buried, was also introduced.

F. Christian Feasts and other Practices

To the feasts approved in the previous epoch were added the feasts of the Apostles, Evangelists and All Saints' Day. But about this time, there were numerous local saints. The bishops had privilege of instituting local feast days and to canonize saint by testimony of the people only. Because of this, many unworthy members of important and influential families found their way to the altars. Towards the end of the 10th century, however, the Popes stopped this practice and began examining each case. Towards the end of the 12th century, Alexander III (1170) and Innocent III (1200) published decrees reserving to the Holy See the right to canonize saints. The rules of canonization used today are those of Benedict XIV in the 18th century.

Many hymns in honor of the Blessed Virgin were composed. The more famous of which are "Ave Maria Stella" in the 10th century and the "Salve Regina" in the 11th century of Peter of Mezonzo.

The cult for the relics of saints flourished during this period, because the Church used it as a substitute to the witchery and magic of the barbarians recently converted. But later, fake relics were sold by enterprising people and the Church had to step in to check the abuses, declaring that all relics should be authenticated by the Holy See.

Pilgrimages were also very popular among the Germanic converts. The favorite places were: Tours (France) for St. Martin; Santiago de Compostela for St. James the Greater; Rome for Sts. Peter and Paul, and Jerusalem for Our Lord.

The Gregorian Chant was initiated in the 6th century by Pope Gregory the Great, as distinct from the Ambrosian Chant. In France, Charlemagne established schools for chants in Soissons and Metz and sought teachers from Rome to educate the rough voices of the Germans. In the 11th century, Guido de Arezzo (+1050) perfected a musical theory by the new system of teaching. The system made use of the tetragram (4-line staff) instead of the old 2 lines. This gave way to the first six notes of the musical scale with two semitones. The names of the notes were taken from the Hymn of the Evening Prayer of the Feast of St. John the Baptist (June 24)

Ut queant laxis resonare fibris

Mira gestorum famuli tuorum

Solve pollute labii reatum

Sancte Ioannes.

The first note "Ut" was later changed to "Do" and the "Si" from *Sancte Ioannes* was changed to "Ti".

The organ was not in use until the 8th century. The first one was a gift of the Byzantine court to Pippin the Short and was installed in Compiègne. It was a very simple one. Later, more complex ones were fabricated and the organ became the only accompaniment allowed in the churches.

G. Christian Life

The Laity – the mixture of barbaric customs and the corruption of Roman society gave the Church great difficulties. The Church had to fight against soothsaying, curses, amulets, black magic and witchcraft. The canons of the Councils and the dispositions of Charlemagne could not uproot these errors. Some of the Germanic practices persisted. For instance: the Judgment of God. This consists in the belief that God would always make the innocent triumph through a miracle. The accused is ordered to walk on hot charcoals, dipping his hand in boiling water. If he is innocent, he would suffer no harm. Sometimes, they would use the Cross, the Eucharist and also duel. Some bishops and diocesan synods, influenced by the times, allowed and tolerated such proofs of innocence or crime, but it should be emphasized that there was no official sanction from the Church. Many Popes openly protested against such practice in the 12th century.

The Clergy – if we read the writings of historians of the time, we read that the life of the clergy was far from edifying. But the eminent historian Dr. Kraus reminds us that historians usually overemphasize the evil of their times rather than the good. In the time of Pippin, St. Boniface initiated reforms through Councils held from time to time which corrected the evil ways of the clergy and the superstitions of the people. But what the Church gained in the time of Charlemagne were lost during the reign of Feudalism. The Church suffered much from simony and the incontinence of the clergy. Not excepting Charlemagne, many kings rewarded their brave soldiers and faithful servants with benefices and ecclesiastical dignities as bishoprics and abbacy. In spite of all these, the Church still counts many great saints of the time.

The Monastic Life – Monachism did not start in the West until towards the end of the 4th century, and the founder was St. Benedict (480-543). He was born in Nursia of a well-to-do family and educated in Rome. As a youth he wanted to escape the evils of the world and imitating the hermits of Egypt, he retired to Subiaco as a hermit. Later, many young men flocked to him and he founded the monastery of Montecassino. He composed the monastic rule which was adapted slowly throughout the West. Near Montecassino, a monastery for the Benedictine nuns was erected and was ruled by St. Scholastica, the twin sister of St. Benedict.

Half a century after the death of Benedict, his rule spread through the efforts of Pope Gregory the Great and Charlemagne. The Benedictines were responsible for the conversion of the Germans. By their rule of staying inside their monastery, they taught the nomadic Germans to stay put in one place and cultivate the soil. They spread the Gospels in France, England, and the Low Countries. During the dark years of the "*Saeculum Obscurum*", they were the ones who preserved the arts and science of the preceding period. With their manuscripts, they recorded the contemporary events and saved the treasures of antiquity for posterity.

However, during the 6th to the 9th century, there was a period of monastic decadence and the causes were: the great wealth of the monasteries, the election of abbots by the kings or lords who

founded the monasteries. Soon reforms came. In France, it started in the monastery of Cluny (southeast of France). In Italy, it started among the Camaldulense monks and in Germany, in the monastery of Hirschau.

SECOND PERIOD

From the Pontificate of Gregory VII up to the Death of Pope Boniface VIII (1073-1303)

CHAPTER I - The Struggle between the Papacy and the Empire

Article 1 - the Controversy on Investiture

This period starts with the violent discussion between the Papacy and the Empire which lasted for more than 2 centuries known in History as “the struggle between the Papacy and the Empire”. The discussion centered as to who of the two powers should dominate the other. From Otto I, all the emperors insisted on their sovereignty over the Popes, and, until Gregory VII, all the Popes seemed to agree with the arrangement by having their election to the Papacy confirmed by the Emperors. This dependence of spiritual power on temporal power was a great evil which the Church suffered and Gregory VII wanted to end this situation.

The struggle is divided into 3 phases. The first two phases had Germany and Italy as the scenes and the protagonist of the 3rd phase was the king of France, Philip the Fair. The 1st phase began towards the end of the 11th century and the cause of the fight was the question of “investiture” that brought Gregory VII face to face with the German Emperor Henry IV. The struggle which began very violent, slowly became calm until it ended in 1122 with the Concordat of Worms which was a victory for the Church. The Church, having made some concessions to the kings and feudal lords, left the struggle more independent, more respected and more vigorous.

A. The Church under the “Investiture”

“Investiture” represents the act by which a property holder (either fief, dignity or benefice), surrenders this property to another person. This surrender of property is done with a symbolic ceremony. For instance: If land is surrendered, a handful of earth is offered to a new owner. If it is a church or house, the key to the main door is offered. The one who surrenders the property is the Lord, while the receiver is the Vassal. A special relationship is established between the two: superiority of the Lord who gives away a property, and the subordination of the Vassal who would administer the property. This, in general, is the nature of the rule of “Investiture” during the feudal times.

We shall look at it under the point of view of ecclesiastical properties: rural churches, bishoprics, and abbasies. We have already seen above that the rural churches were considered private properties of the Lord who built them and exercise the right of patronage over them. The bishoprics and abbasies were autonomous dominions of Feudal Lords. The king generally donated to them large tract of land and gave them rights of royalty, such as levying taxes, coining money and administer justice. Some bishoprics such as Rheims, Langres, and others were governed by Count-Bishops, enjoying double title and power: as count – temporal power; as bishop – spiritual power.

This state of matter was advantageous to the kings, because while a county under a layman and therefore hereditary, escapes his authority, but the bishops who were by royal nomination, stayed under his control.

The kings and feudal lords were not contented with merely nominating or assigning people to bishoprics and abbeys and concede to them the investiture according to their dignity, but they would like to give spiritual jurisdiction symbolized by the crozier and the ring. At the same time, they demanded homage of vassals and an oath of loyalty from those they nominated. As we can see, the mistake of the kings and feudal lords lies in not distinguishing spiritual power from the temporal and pretended to exercise dominion over both powers.

Double Consequence of Secular Investiture:

1. Simony – was the first consequence. As the kings and feudal lords considered the bishoprics and abbeys and parish churches their personal properties, they naturally exploited them for personal gain. The result was that the ecclesiastical benefices: bishoprics, abbeys, and parish churches were sold or auctioned to the highest bidder. This scandalous trafficking of religious benefices is known as “simony”, named after Simon Magus, the first to want to buy holy things, when he offered money to the apostles for the gift of performing miracles that they received from Christ.

2. Violation of the Law of Celibacy was the second consequence. Since the bishoprics, abbeys and parish churches were distributed by the kings and feudal lords to their friends, faithful followers as reward or sold to rich laymen who could afford the bidding, many lay people joined the services of the Church without the necessary qualification due to their sacred office.

B. Gregory VII and his Plan of Reform

The necessity to reform the Church was very urgent. This reform was the task of St. Gregory VII.

Pope Alexander II died in 1073. The people and the cardinals elected by acclamation Hildebrand, a monk from Cluny. At the time, he was only a deacon, and in succession, he was ordained priest then consecrated bishop of Rome. Endowed with quick and sharp intelligence and indomitable will, the new Pope who took the name of Gregory VII immediately took charge of his task. Before he became the Pope, he served as councilor of his predecessors: Leo IX, Nicholas II and Alexander II, and so he had more than 20 years of experience in governing the Church.

Gregory VII began by following the tactics of his predecessors and fought to uproot the evil of simony and marriages of priests. In the Roman Synod of March 1074, he repeated the decrees of Nicholas II and Alexander II: the deposition of all simoniac or incontinent priests; the prohibition of the faithful to attend Masses celebrated by married priests. The decrees published were extended not only to the Roman Clergy but to other countries, but the resistance was such that the desired effect was not attained.

At this point, St. Gregory VII changed his tactic and conceived a new plan of reform. Instead of attacking the problem headlong, he attacked the root of the cause of the evil. Namely: SECULAR INVESTITURE. To suppress simony and to enforce celibacy, he planned to remove from kings and feudal lords the right to nominate and depose priests and for this purpose, he procured the renunciation of this right of investiture by the kings and feudal lords, and restored the old discipline, according to which the election of the clergy corresponds only to the clergy

and the people. In short, he worked to remove from the ecclesiastical terrain the feudal customs. He had to separate the Church from Feudalism. This reform of Gregory VII implied a true revolution.

C. The Principles of the Reform

It was indeed very difficult to convince the kings and feudal lords to renounce their rights however good and well-founded they may be. It should be remembered that the properties owned by the bishoprics and abbeys were given as donations by the kings and therefore, they had the right of dominion. To solve this difficulty, the reformers relied on the following principles:

1. It was important to separate the two powers possessed by the bishops-prince: spiritual and temporal.

2. The spiritual power is above the temporal inasmuch as the spiritual power is essential, whereas the temporal is only accessory. The accessory should follow the essential.

Consequently, the spiritual investiture belongs exclusively to ecclesiastical authority and the temporal investiture should follow the spiritual. Therefore, the princes and feudal lords had no rights to nominate bishops, abbots and parish priests.

Some radical reformers, such as Cardinal Humbertus and Cardinal Peter Damian, went so far as to deny that the kings and lords could only have the rights of patronage and the rights of sovereignty. They taught that the bishops, being spiritual leaders, could not be vassal and should not render homage to any king or lord. They are only obliged to an oath of fidelity to the king.

D. The Struggle of the Investiture

The reform divided the Christian people into two opposing camps: In one group were the reformists: the papacy, all regular clergy (in France, the monks of Cluny; in Italy, the monks of Valleumbrosa; In Germany, the monks of Hirschau) and some bishops around Rome. In the other group were the kings and feudal lords who did not like to be deprived of their rights of sovereignty, and the simoniac bishops who stood to lose their properties.

The struggle of the Investiture started with the decree published by Pope Gregory VII (Hildebrand) in the Roman Synod of February 1075. The decree expelled from the Church all priests who had accepted a bishopric or abbacy from a king or a secular feudal lord, and excommunicated all emperors, kings, dukes, counts, marquises or laymen who pretend to grant investiture of a bishopric or any ecclesiastical dignity.

Gregory VII and Emperor Henry IV

The struggle of the Investiture had its first arena in Germany, because there, more than other places, the bishops were at the same time feudal lords, who received vast tracts of land from the emperors, and for this reason, the bishops were very faithful vassals of the emperor who relied on them for the disciplining of the wayward lay vassals.

When the decree of 1075 was published, the emperor of Germany was Henry IV of the Franconian dynasty. Following the policy of his father Henry III, he considered the Holy See as a fief of the imperial crown and believing he could dispose of the Papal Tiara according to his whims, Henry IV rejected the papal decree and continued to confer investiture as before. The Pope threatened to excommunicate him. Henry, on his part, convened in Worms (January 1076) a council, composed of simoniac bishops, which deposed Gregory VII as an unworthy pope. The Pope condemned the emperor and freed his subjects from their oath of fidelity.

The excommunication of the emperor produced a great revolution in Germany. The majority of the lay feudal lords, especially among the Saxons, took advantage of the situation by minimizing the imperial power and declared themselves against Henry IV. In a reunion of these lords, they decided to convene a national diet to be presided by Pope Gregory VII which was to be celebrated in Augsburg (Germany) on February 2, 1077, and they threatened to overthrow the emperor, if before that time his excommunication was not yet lifted.

Towards the end of 1076, Gregory VII left Rome for Augsburg. When he reached Mantua, in northern Italy, he was informed that Henry IV was on his way to Rome. Not knowing the intentions of the emperor, the Pope thought it prudent not to continue his travel and instead, he went to stay in the Castle of the Countess Matilda, in Canossa, there to wait for developments.

The emperor presented himself at the castle gate, dressed in the habit of a penitent and asked for pardon. The Pope did not know what to do. He did not lift the excommunication until three days later at the advice of his companions: Countess Matilda and the abbot of Cluny.

E. Canossa

Many historians had adulterated and exaggerated the event that transpired in Canossa. They wanted to establish a parallel between the humiliation of the king and the triumph of the Pope. They presented the excommunicated emperor, dressed in the coarse habit of a penitent, waiting to be forgiven for 3 days and 3 nights without food and barefooted in the snow at the gate of the castle at Canossa, as if the Pope had imposed this as punishment. On the other hand, they presented the Pope as inhumanely cruel and hardhearted for humiliating the emperor more than what was necessary.

The truth was that nobody imposed the punishment on the emperor. He himself stood barefooted and fasting at the castle gate on his own accord. In fact, he did what he did, not for the purpose of obtaining pardon, but for political motive, knowing that once the Pope lifts the excommunication, he would not be subject to the decision of the Diet to be held at Augsburg by the feudal lords who were his enemies, and at the same time, he could divide his enemies into two factions.

As to the attitude of the Pope, we can explain it without accusing him of hard-heartedness or of being vengeful. It was true that Gregory VII refused to receive the emperor at first, and it took him three days to finally receive him and lift the excommunication. The reason of the delay was simply because the Pope had begun his journey to Augsburg for the Diet and he thought that only there could he solve the case of the emperor. Consequently, he could not give pardon to the emperor without usurping the decisions of the Diet. For this, the Pope found a solution by

imposing two conditions. He would lift the excommunication only IF: 1. The emperor presents himself before the Diet, and 2. That until such time, he should not take charge of governing his kingdom.

The final result of this event at Canossa shows before the world the “bad faith” of the Emperor Henry IV. As soon as he left Canossa, he returned to Germany as if the excommunication was already lifted. On his way home, he allied himself with the enemies of the Pope in the Italian Tyrol. As soon as he entered Germany, he stopped the celebration of the Diet at Augsburg and convened another Diet in Forchheim (March 1077), to which the Pope was unable to attend because the emperor refused to assure him safe conduct. Gregory VII realized too late the uselessness of his clemency.

F. Death of Gregory VII

The German nobles did not like the clemency granted by the Pope to the emperor. They were now preoccupied with succession to the throne than the religious peace in Germany. They elected as king Rudulf of Swabia, brother-in-law of Henry IV. Gregory VII remained neutral for 3 years, but in 1080, he sided with Rudulf. Henry IV, now excommunicated for the second time, convoked a small council in Brixen (Tyrol) attended by 27 German bishops and elected Guibert, Archbishop of Ravenna, as pope with the name Clement III. In the following October, Rudulf was assassinated and Henry directed his army to attack Italy. In 1084, he arrived in Rome. After having Clement III consecrated and after having been crowned emperor at St. Peter's, he began to attack the Castle of St. Angelo where Gregory VII took refuge. The Pope was saved by Robert Giscard, leader of Norman adventurers who had previously conquered the Two Sicilies. The Normans sacked Rome and the people revolted. The Pope had to flee again: first in Montecassino with the Benedictine monks, and later to Salerno, in southern Italy, where he died on May 18, 1085, after pronouncing these famous words: “I have loved justice and hated iniquity, this is why I die in exile.”

G. The Reform under the Successors of Gregory VII

After Gregory's death, the fight against Investiture continued for a long time. Pope Victor III, Urban II, Paschal II, Gelasius II, and Callistus II continued the reform. Henry IV was dethroned by his own son and died in misery in Liege (Belgium today). Henry V followed the violent policy of his father. He entered Rome and exiled Pope Paschal II. He installed Gregory VIII as pope. But the struggle of Investiture slowly lost its violence until finally, both camps ended the fight with a pact known in history as the CONCORDAT OF WORMS, confirmed later by the 9th Ecumenical Council, the first to be held in the West – Lateran I.

H. The Struggle of Investiture Elsewhere

In France, the struggle of the investiture was not so grave. The principal reason was that the Church was not in the same situation as in Germany. The civil power was divided between the king and ten lords. Thus, the king of France had less power than the emperor of Germany. On the other hand, the Popes would not want to extend the field of battle and desired to have lesser enemies. Thus, they treated France with consideration. Gregory VII, however, who was inflexible in his words as well as in deeds, threatened to excommunicate Philip I, who not only performed

investiture and simony, but led a scandalous life. Urban II who was a Frenchman and later excommunicated the king.

In England, the struggle was between William II, son of the Conqueror, and St. Anselm, archbishop of Canterbury, who fulfilled the wishes of Gregory VII.

In the beginning of the 12th century, Philip I of France and Henry I of England abandoned the practice of spiritual Investiture, without special agreement with the Holy See.

I. The Concordat of Worms

The struggle of the Investiture ended with the Concordat of Worms in 1122. An agreement was finally reached, separating the spiritual power from the temporal. It was agreed that spiritual investiture of the crozier and the ring correspond to Church authority, while the investiture of temporal things inherent to bishoprics belonged to the lords. Consequently, the nomination of the prelates was a canonical function and rightly belonged to the “*capitulum*” or to the body of Canons incorporated to the episcopal cathedral. The election of the Popes, by decree of Nicholas II (1059) belonged to the college of Cardinals. Notwithstanding this, the Concordat granted the emperor the right to attend the elections in Germany, and in case of a deadlock, he could assign a candidate together with the bishops of a province. This decision of the Concordat had granted the kings a considerable influence in the elections of local bishops.

The Concordat was approved in 1123 by the 1st Lateran Council, the 9th Ecumenical. After this settlement of the struggle, the Church was still unable to free itself from the influence of Feudalism as aimed by the reformers. The Church had to grant concessions to the emperors and feudal lords and admit their rights over temporal matters. The Concordat was a triumph of the “middle road”, as it respected both the rights of the State and that of the Church, without sacrificing one or the other. But in the long run, the Concordat gave the Church the reform it desired. Having attained the strictly canonical elections, the Church could now select the best clergy and thus, improve their customs. It afforded a notable development of papal authority.

Article 2 – From the Concordat of Worms to the Fall of the House of Hohenstaufen

The Concordat of Worms did not end for always the struggle between the Church and the States. Soon the struggle resumed but the motive was not the same. The principal cause was RIVALRY as to which authority, Church or Civil, is superior to the other. On one side we had: Frederick I Barbarossa (1152-1190), Henry VI (1190-1197), Otto IV (1198-1215) and Frederick II (1215-1250). On the other side we had the following popes: Adrian IV, Alexander III, Innocent III, Gregory IX, and Innocent IV. The fight ended in 1268 with the Fall of the House of Hohenstaufen.

A. Under Adrian IV and Alexander III

The Concordat of Worms afforded the Church peace for only 30 years, after which hostility started again. This was occasioned when Frederick Barbarossa ascended the throne. He was the 2nd king of the House of Hohenstaufen (the first was Conrad III, son of Frederick, count of Swabia and son-in-law of Henry IV). Frederick I Barbarossa, taking as his model Charlemagne but

without the latter's love and respect for the Church, wanted to restore the imperial dignity as it existed in the Roman Empire in olden times. Helped by the lawyers of the School in Bologna, who reused the Codex of Justinian, he declared that "his will is law", that his authority should extend to all territory of the old Roman Empire, at least in the West, and that he could elect the pope and had himself crowned emperor.

His intentions were against the Popes in Rome, but the Popes having freed themselves from the evil of the Investiture, would not want to be dominated by the emperor. As head of all Christendom, they were above the emperors, because spiritual power is above the temporal power. According to these popes, the naming of the pope did not belong to the emperor. But the naming of the emperors came from the popes. Since the emperor was the Patrician of the Papal States, logically, he should be appointed by the Pope. Furthermore, since the Pope can confer the crown to a person he judged worthy, he had also the power to take back the crown from unworthy persons. From this came the papal authority to depose emperors and free his subjects from the oath of fidelity.

These being the theories of the emperors and the Popes, it was not long before a new struggle began. It started in 1156 when Frederick Barbarossa, after being crowned emperor by Pope Adrian IV, wanted to extend his authority over the big cities in Lombardy with the intention of later invading the Papal States and dominate the Pope. The Lombardian cities formed a league against Frederick, and Alexander III, successor of Adrian IV, sided with them. To oppose Pope Alexander, Frederick nominated Victor IV as antipope, who was the candidate of a minority of cardinals friendly to the emperor. The battle began.

The fight was divided into two phases: the first resulted in the victory of the emperor, so that Alexander III had to flee to France. The second ended in the defeat of the emperor after having been abandoned by many of his German allies. He was defeated at the Battle of Legnano (1176) by the soldiers of the Lombardian cities.

The emperor, after this defeat, recognized Alexander III as pope, before he prostrated himself in front of the porticoes of St. Mark in Venice. He kissed the Pope's feet, offered the stirrup to him as he mounts a horse, and solemnly swore "to be his most faithful and submissive son". This took place EXACTLY ONE HUNDRED YEARS AFTER THE INCIDENCE AT CANOSSA.

Henry VI, son and successor of Frederick Barbarossa, continued the ambitious politics of his father. Without respecting the Concordat of Worms, he sold bishoprics. Married to Constance, daughter and heiress of the king of Naples and Sicily, he took over this territory and intended to overthrow the pope from the south in the same manner that his father Frederick Barbarossa intended to do from the north. But he died at the age of 32 without realizing his plan.

B. The Religious Struggle in England

While in Germany the religious war between Alexander III and Frederick Barbarossa was taking place, England suffered a profound religious crisis. The fight was between Henry II (2nd husband of Eleanor of Aquitaine, his two sons were John Lackland and Richard the Lion Hearted) of England and his former minister, Thomas Becket, archbishop of Canterbury. The king thought he could rely on his friend and former adviser in doing what he liked, he appointed Becket as



Assassination of Thomas Becket

archbishop of the first See of England – that of Canterbury. But Henry II was mistaken. When in 1164, he published the Constitution of Clarendon by which the privilege of ecclesiastical forum was suppressed and the king was granted the right to appoint bishops and to appropriate the properties of vacant bishoprics, the king was met with opposition in the person of his friend and appointee, Thomas Becket.

Sentenced as traitor by the king, the Archbishop had to escape to France, where he was well received by King Louis VII. After six years of exile, he was able to return to England, but the king's conciliatory attitude was one of perfidy. On December 29, 1170, he was assassinated in his cathedral by several knights sent by the King. The people rose against the king for such an

abominable crime. The King proclaimed his innocence and to show this, he went as a pilgrim to the tomb of the martyred archbishop and had himself flogged publicly and swore before the remains of his victim that he would respect the freedom of the Church.

C. The 3rd Lateran Council

The struggle between the Papacy and the Empire, during its long duration, was the cause of the convening of the 3rd Lateran Council (the 11th Ecumenical), celebrated in Rome in 1179. It was decided that henceforth for a candidate to become pope, he must have 2/3 of the votes of the cardinals. The council also decided on the crusade against the Albigentian heresy, but it did not begin until the time of Innocent III.

D. Pope Innocent III

The Cardinal Lothar de Segni, of the noble family of Conti, was only 37 years old when he ascended the papal throne with the name of Innocent III (1198-1216). No other pope of recent memory had so high a regard for the pontifical dignity than this man. During his reign of 18 years, the papacy had reached the apex of power both in the religious and political aspects.

Political aspect: In the political sphere, Innocent III did not only reject the intervention and overtures of kings, but he considered himself the real leader of Christendom. We shall see what he did in the different countries in Europe.

In Italy, he liberated the Papal States and other states from German domination.

In Germany, he intervened in the rivalry between Otto, duke of Brunswick and Philip, duke of Swabia by giving the crown to Otto, but when Otto wanted to take over the Papal States, Innocent III excommunicated and deposed him by choosing Frederick II as emperor, who later caused so much troubles to the Church.

In France, he excommunicated king Philip Augustus for repudiating his legitimate wife Ingeburga in favor of Agnes of Meran.

In England, he deposed John Lackland, younger brother of King Richard the Lion-Hearted, and punished the kingdom with an interdict.

By extending his influence over all kings and nobles, Innocent III augmented his power with the hope that he could wield this power for the service of the Church. Innocent III wanted to organize the whole Christendom into a vast confederation, whose chief would be himself, and unite all forces into a crusade for the Liberation of the Holy Land. He was the organizer of the 4th and 5th Crusades and the crusade against the Albigentians. He also fomented the crusade in Spain against the Moors who were almost driven out of Spain.

Religious aspect: During the pontificate of Innocent III. Two great Mendicant Orders were established: the Dominicans (Order of Preachers) and the Franciscans (Friars Minor) which rendered great services to the Church even to our times. He confirmed the Rights of Roman Supremacy nominating bishops and dispensing benefices. Finally, he crowned his glorious pontificate by the celebration of the 4th Lateran Council (12th Ecumenical) in 1215, among whose decrees was the condemnation of the Albigentian heresy, the concession to all people to appeal to the Pope, and the promulgation of two important decrees: the obligatory annual confession and the Easter duty of all Christians.

E. Under the Successors of Innocent III

The long reign of Frederick II (1215-1250) was an uninterrupted conflict with the Papacy, whose principal representatives were Gregory IX and Innocent IV.

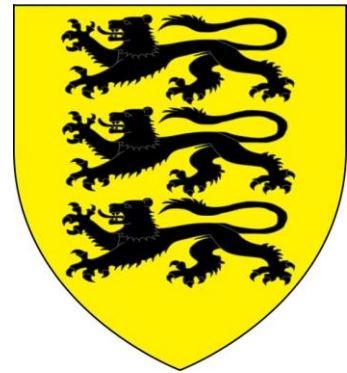
Gregory IX (1227-1241) During the pontificate of Innocent III, Frederick II promised the pope not to invade the kingdom of Sicily and made a spontaneous vow to join the crusade to the Holy Land. In spite of this promise, he annexed Sicily to Germany and refused to join the Crusade. Pope Gregory IX, to remind him of his promise, excommunicated him. Then more for political aim than for religious one, he went to the Holy Land and upon his return, the pope lifted the excommunication, which was very convenient to him for he lost no time in invading Italy, destroying the Lombardian cities. The pope excommunicated him for the second time. The emperor answered by invading the Papal States. Gregory IX died as the German troops were attacking the walls of Rome. His successor Pope Celestine IV reigned for only 15 days, after which the papal throne remained vacant for two years, because the Cardinals were unable to convene due to the continuous anarchy in Rome.

Innocent IV (1243-1254). The conclave in 1243 elected Sinibaldus Fiesqui who took the name of Innocent IV. Forced to abandon Rome, he transferred to Lyons in France where he convened the 13th Ecumenical Council in 1245. In spite of the plea of St. Louis IX, king of France in favor of the German Emperor, the Council excommunicated and deposed Frederick II. Since then, Frederick was slowly abandoned by his allies and finally died in 1250.

Even after the death of Frederick II, the struggle continued between the successors of Innocent IV and the heirs of Frederick II. But in 1268, Conradine, the last of the House of Hohenstaufen, attempted to reconquer the Kingdom of Sicily which was already ceded as fief by the Pope to Charles of Anjou, brother of St. Louis IX, king of France. Conradine was defeated and killed. The struggle between the Church and the German state ended benefiting the Church.

Article 3 – The Pontificate of Boniface VIII

With the Fall of the House of Hohenstaufen and in spite of the victory of the Papacy, the pope found himself in a difficult situation caused by the rival Italian factions. The Italian nobles were divided and hated each other, and the pope was obliged to seek help from Charles of Anjou, king of Naples, who formed a powerful party among the Cardinals and threatened to rule Rome and the Papal States. Once again, the papacy lost its freedom. This situation was the cause of two interregnums. The important event that took place in the last quarter of the century was the 14th Ecumenical Council celebrated in Lyons (II) in 1274. Finally, this period ended with the fight between the Pope and the King of France. This phase of the struggle ended with the defeat of the Papacy.



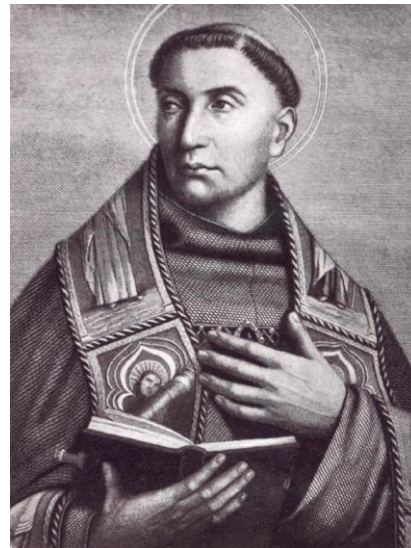
House Hohenstaufen coat of arms

A. From Gregory X to Boniface VIII

After the interregnum of 3 years, Clement IV had Gregory X as successor. Gregory X was the one who opened the Council of Lyons II (14th Ecumenical Council) which had great importance for the Church. St. Thomas Aquinas and St. Bonaventure were invited as “*periti*” (experts), but only Bonaventure was able to attend. St. Thomas died on his way to Lyons.



St. Thomas Aquinas



St. Bonaventure

1. This council passed many disciplinary decrees, the most important of which was the Constitution on the election of the Popes. It completed or perfected the decrees of the 11th Ecumenical Council in 1179. With the aim of avoiding a long interregnum, this Council decreed that henceforth, the Cardinals should not wait for the late ones after 10 days after the pope's death. During the election, the cardinals should be in one great hall locked from the outside (conclave) and should not send out or receive letters or messages. If, after 3 days, no pope is

elected, for 5 days the Cardinals should eat only one plate of food for every meal, and after these 8 days, they should eat nothing but bread, water and wine.

2. The Council attempted the reunification of the Greek and the Latin Churches. This was occasioned but the actual emperor, Michael Paleologus who sent feelers for reconciliation. In 1261, the emperor had severed relation with the western Holy Roman Empire and fearing an eventual invasion by the West, he thought it opportune to get closer to Rome. He sent his legates to Rome who recognized the Pope's supremacy and consented in the addition of "*Filioque*" in the Creed. But the purported reunion did not last long. A few years later, when Pope Nicholas III demanded the addition of the "*Filioque*", it was not obeyed. The desire of the Emperor was mere fiction and the motive of reconciliation was purely political.

After the pontificate of Nicholas IV (1288-1292) whose reign was disturbed by the rivalry between the Houses of the Colonna and the Orsini, the papal throne passed through two years of interregnum. In 1294, the cardinals elected Celestine V, who being accustomed to the monastic life, he soon resigned and retired to his monastery.

F. Boniface VIII

Benedict Caetani was born in Anagni in 1217 of the Orsini family, rival of the Colonna. He was 77 years old when he succeeded Celestine V, and took the name of Boniface VIII. His age did not mellow his hot temperament. Man of action, impetuous even to violence, he was incapable of holding his temper in words and in actions. As a profound expert in jurisprudence, he would have made a good State leader had he understood well the customs of his time and had he put a little brake on his plans, or at least had he lessened the hardness with which he executed his plans.

As soon as he ascended the papal throne, he decided to regain the prestige of the papacy enjoyed years ago by Innocent III. For this, he wanted to group together under his direction all Christian people in order to lead them to another crusade. Unfortunately, he entered into a fight with Edward I, king of England, and King Philip the Fair of France. Both kings, in order to meet the expenses of the war with the Pope, imposed excessive taxes on the clergy of their respective countries. Boniface VIII wrote the two kings the papal bull "*Clericis Laicos*" (February 24, 1296) in which he prohibited the kings, under pain of Excommunication, to impose taxes on churches and ecclesiastical properties, and it prohibited the clergy from paying unless authorized by the Holy See. The papal bull was vehemently opposed. Philip the Fair answered by prohibiting the export of gold and by expelling all foreigners. These two retaliations of the king harmed the papacy, as it lost a rich source of income, and having no representatives, he could not exercise his authority.

With utmost prudence, Boniface VIII changed his decisions by allowing the king to receive voluntary donation from the clergy and in urgent cases, may impose taxes without papal approval. The two reasons which forced the Pope to change his mind were these: 1. The attitude of the French clergy who sided with their king; 2. The attitude of the Italian cardinals friendly to the Colonna family who regarded Boniface VIII as an intruder and antipope and they accused him of influencing Celestine V to resign. On his part, Boniface had made all the concessions and canonized the King's grandfather, King Louis IX of France. In Rome, he was successful in all the difficulties presented by the Colonna family. Boniface VIII came out victorious over all his

enemies and in the year 1300, he published a Bull granting plenary indulgence to all faithful, who in that year and in every 100 years thereafter, would visit the Basilica of St. Peter in Rome. This first Jubilee Year or "Holy Year" was the apogee of his pontificate. (Later, the 100 years was reduced to 50 years, and more recently, it was further reduced to 25 years, so now we have a "Holy Year" every 25 years.)

C. The Attempt at Anagni

A new year with France soon began. This was the cause: In 1295, Boniface VIII created the new diocese of Pamiers without advising the King, and appointed one of his proteges, Bernard of Saisset as bishop. In July 1301, Philip the Fair ordered the capture and detention of Bernard whom the king accused of treason. The Pope demanded the bishop's immediate release and at the same time, he issued the Bull "Ausculda Fili" in which he reproached Philip for usurping church properties and announced his plan of convoking in Rome a synod of French bishops. Infuriated, the king threw the papal bull into fire and published a false bull in which the pope appeared to exercise unlimited power over temporal and spiritual matters. To line public opinion in his favor, he convoked in Paris (April 1302) a council attended by the three sections of the kingdom: the nobles, the clergy, and the laity. The pope answered denouncing the false bull and affirmed that he had no plan to diminish the temporal power of the king, and that his intention was only to emphasize the supremacy of spiritual power, and that with regard to temporal matters, he had only exercised an indirect power - "*ratione peccati*".

And yet on November 1, 1302, the date indicated in the Bull "Ausculda Fili", the synod was opened in Rome. Boniface VIII published the famous Bull "Unam Sanctam" in which the Pope expressly subordinated the temporal to the spiritual power. "There is but one and only Church and outside of which there is no salvation." The Church forms only one body with only one head whom we should all obey... All human beings are subject to the Roman Pontiff and this belief is all necessary for salvation.

This doctrine is not new. It was the same doctrine preached by Gregory VII and Innocent III, but the same doctrine presented in this way, in a dry and imperative form, and directed at a wrong time to an energetic and unscrupulous king would only spell disaster. The king prostrated vehemently against the bull "Unam Sanctam". In a reunion celebrated in Louvre in 1303 attended by French nobles, the king accused the pope of being a heretic, a simoniac, and an intruder. Then he convoked a Council to judge Boniface VIII. The Pope was planning to retaliate by excommunicating the king with a Bull to be published on the Nativity of Our Lady, but the king beat him to the draw. The king sent to Italy one of his famous lawyers William Nogaret who together with Schiarra Colonna, personal enemy of the Pope, surprised Boniface VIII in his native town of Anagni, where they maltreated and imprisoned him. The Pope suffered his wounds and captivity with dignity. Finally liberated by his townmates and relatives, he returned to Rome where, broken hearted, he died after forgiving his enemies (1303).

This attempt at the life of the Pope represents the complete ruin of Papal politics which the past Popes tried hard to maintain. The State revendicated the equality and independence from spiritual power. This "attempt" also marks the end of the "Great Christian Republic". France, so

loyal to the Papacy had fallen away. The other nations lost the moral power of the Popes and were left to the mercy and ambitions and violence of their kings.

CHAPTER II - The Struggle Against Islam and the Spread of Christianity

In the preceding Chapter, we saw the popes trying hard to gain for the Papacy a strong power. We would be interpreting history in a wrong way if we attribute their great desire to personal ambition or insatiable desire for power. The popes had a more elevated plan. They wanted to unite all Christian countries into one Confederation capable to fighting and repealing the Moslems.

The aim was saving the Holy Land from Moslem domination. During 2 centuries, from Urban II to Clement V, the popes had no other desire than to realize this dream. At their call, the Christians, full of faith and enthusiasm, rose and joined the enterprise. The Popes raised funds for the expense of so great an enterprise.

A. The Causes and Aim of the Crusades

The Crusades were the expeditions organized by Christendom to liberate the Holy Land from Moslem domination. Although all Christian nations participated in the Crusades, France did play an important role, so much so that the Historian, Bongars, wrote that the crusades were works of God done with the arms of the French (*Gesta Dei per Francos*). The name crusade was chosen to call this campaign because all participants wore a tiny cross of red cloth on their right shoulder.

CAUSES: The principal and general cause of the crusade was the religious enthusiasm of the Christian people which impelled them to liberate the Holy Sepulcher of Our Lord from the Moslems. Since the fall of Palestine to the Turks, it was dangerous to make pilgrimages to the Holy Land. It was necessary to reconquer these places.

Secondary causes:

1. The love for adventure especially to remote places.
2. The desire for power, love of conquest, and dream of glory.
3. The passion for fighting, especially the feudal lords.
4. The economic problems in Europe.
5. The cutting of trade between Europe and Asia by the Turks.

AIMS: The West had 3 aims in organizing the Crusades:

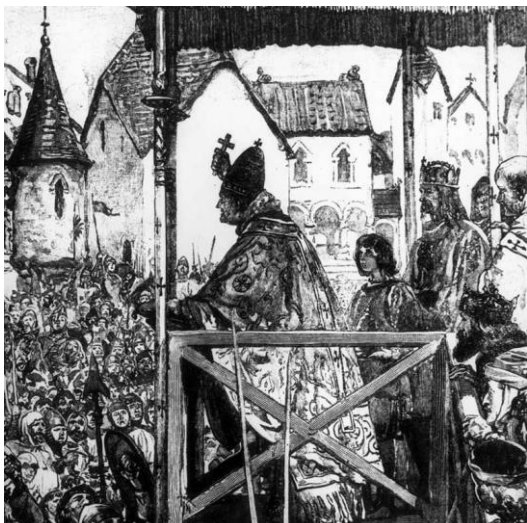
1. To liberate the Holy Land and overthrow the Turks who barred the Christians from visiting the sacred places.
2. To protect Europe from Moslem invasion which already threatened Constantinople in the East and Spain in the West.
3. To facilitate the reconciliation of the Greeks with the Latin Church.

B. The Seljuk Turks

Palestine was the object of pious pilgrimages since the beginning of Christianity, and much more so since the time of Constantine the Great. Unfortunately, in 637, the Moslem Arabs conquered Palestine and separated it from the Byzantine Empire. Despite this situation, the Arabs considered Jerusalem as a Holy City and respected the sacred places, especially the Holy Sepulcher. They did not put obstacle to the coming and going of Christian pilgrims. But in the 11th century, these tolerant Moslem Arabs were driven out from Palestine by another Moslem group – the Seljuk Turks, who were of yellow race and came from Turkistan, north of Persia. They conquered Armenia, Syria and Palestine. After having destroyed the Moslem empire of Baghdad, they attacked the Byzantine Empire, driving out the Greeks from almost all places in the East and threatened the capital – Constantinople. The Mussulman danger was once again menacing Europe. At about the same time (1087) another Moslem tribe (Almoravides) invaded Spain and defeated the Christian army at Zalaca. Thinking that the different Moslem tribes were united to conquer Europe by two fronts: Spain and Constantinople, the popes thought it wise to attack the Mussulmans in their own territory.

C. The First Crusade

Pope Urban II preached the First Crusade during the council of Clair-Ferrand (November 28, 1095). After having exposed the evil suffered by Christian residents and pilgrims at the hands of the Turks, Urban II exhorted the listeners to take up arms against the infidels. All present were unanimous in accepting the challenge. The Pope granted plenary indulgence to those who would join the crusade, assuring them the remission of their sins and the eternal salvation of those who would die in the Holy Land. On the other hand, he excommunicated those who, during the absence of the Crusaders, would appropriate or steal the properties of these people. Before such great and sublime promises, great multitude of people from Italy, England and especially France



Pope Urban II calling for a Crusade

enlisted in the Crusade. The Pope being unable to lead the Christian army himself, delegated his power to the bishop of Puy – Ademar of Monteil. The departure was fixed on the 15th of August, 1096.

Some of the people were impatient. Those in northern France and Germany left in irregular groups without order and discipline, led by the monk Peter the Hermit and by a poor Norman knight Walter Sans-Avoir. This irregular band was called “Popular Crusade” and should not be confused with the real Crusade. As they went without weapons and provisions, they steal, committed crimes and causing troubles against the Christians along their way through southern Germany, Hungary, Bulgaria to the Orient. The great majority of them perished before

reaching Nicea.

The Regular Crusade left in the summer of 1096. The whole group was divided into 4 armies taking different route to converge in Constantinople:

1. The northern Frenchmen (Lorrainers) and the Germans led by Godfrey of Bouillon and his brother Baldwin set forth overland through Germany, Hungary to Constantinople.

2. The French north of the Loire River were led by Hugh of Vermandois, brother of the French king, and Robert II of Normandy and Robert II of Flanders. They marched through southern France to Italy, crossed the Adriatic Sea to the Balkans and then to Constantinople.

3. The southern French (Provençal) and the northern Italians, forming probably the largest crusading contingent, were led by Raymond IV, count of Toulouse. They crossed northern Italy and through Dalmatia to the Balkans, then to Constantinople.

4. The Italo-Normans of the kingdom of the two Sicilies (Sicily and Naples), under Bohemund I, perhaps the ablest of the crusading leaders, and his nephew Tancred, left by crossing the Adriatic Sea to the Balkans, then on to Constantinople.

No Christian king took part in this Crusade, since Philip I of France, William II of England, and Henry IV of Germany were all excommunicated.

Towards the end of 1096, the four armies converged in Constantinople. But at the outset, the Latins and the Byzantines (Greeks) did not like each other. Emperor Alexius Comneno was surprised at the immense multitude that he had to feed. The Crusaders were amazed at the opulence and magnificence of the Byzantine City which caused them to harbor secret envy in their hearts. The Emperor worked fast to let the Crusaders leave soon, but before doing so, he took advantage of their presence by asking them to recover from the Turks some of his properties, like Nicea. In effect, he offered troops to guide the crusaders and in return, the crusaders would return to the emperor the cities of Asia Minor and Syria which he lost to the Turks.

D. The Reconquest of Jerusalem. The Latin Kingdom in Jerusalem.

The expedition started immediately and lasted for 2 years. After recovering Nicea in favor of the Emperor Alexius, and after defeating the armies of Suleiman in Donylaeum (Central Turkey), in which Bohemund played a decisive role, the Crusaders broke Turkish resistance in Asia Minor. By October, they arrived before the walls of Antioch. The siege of this city lasted 9 months until it finally surrendered. They also took Edessa in upper Mesopotamia.

However, rifts among the Crusaders were widening. Baldwin left the main army for Edessa, while Bohemund took Antioch for his own and Raymond coveted Tripoli. The Papal legate, Ademar of Puy died in Antioch and his unifying force was sorely missed. However, the Crusaders were faithful enough to their original vows to continue the march to Jerusalem which they saw in June 7, 1099. Their siege of the city was handicapped by a shortage of water and wood for the siege machinery. Later, wood was supplied by Genoese fleet that docked in Jaffa. On Friday, July 15, 1099, the Crusaders took the Holy City of Jerusalem, giving vent to a terrible eight-day massacre that according to Arab sources, took 7,000 lives. Of the 600,000 men that left Europe, only 40,000 were left, exhausted and demoralized by the many sufferings they experienced.

Having conquered Jerusalem, the Crusaders lost no time to organize a form of government. They chose Godfrey of Bouillon as leader, as he was considered the most pious and forceful leader. Besides, Baldwin, his younger brother, had stayed on in Edessa, while Bohemund preferred Antioch. Godfrey refused the crown of gold where Christ wore a crown of thorns. He refused the title of king and opted for a simple title of “defender of the Holy Sepulcher”. One year later, Godfrey died, victim of pestilence. His brother was called from Edessa. Baldwin was the real founder of the Christian Kingdom of Jerusalem. He took the title king and used insignias of royalty. He extended his conquest by taking all coastal cities from Acre to Beirut, becoming master of Palestine and Syria. The form of government was feudal monarchy, with the power shared by the king and the lords. Later, ecclesiastical hierarchy was established in the western form, creating two Latin Patriarchates, one in Jerusalem and another in Antioch. This feudal organization later was consolidated with the institution of Military Orders.



Godfrey of Bouillon and the leaders of the first Crusade



King Baldwin I of Jerusalem

E. The Second and Third Crusades

Second Crusade (1147-1149). This crusade was caused by the loss of Edessa to the Turks. Edessa served as the northern guard of Antioch and Jerusalem and assured the safety of the crusaders. This second crusade was organized by King Louis VII of France and was preached by St. Bernard of Clairvaux at Veselay in 1146. The people responded with the same enthusiasm as in the First Crusade. Both Louis VII of France and Conrad III of Germany took the cross and marched together overland to Constantinople. But friction soon developed between the French and the German armies. A grave strategic error was made when the Crusaders decided to attack, not Edessa, but Damascus, a Moslem city friendly to the Latins in the First Crusade. Lack of coordination among the French, German, and Syrian Latin contingents and poor leadership made the campaign a sorry failure and the remnants of the great army returned to Europe without accomplishing anything.

Third Crusade (1189-1192). In 1187, Saladin, sultan of Egypt, became successor of his father Nur al-Din in Turkish Syria. The Crusaders now faced for the first time with a united enemy. On

September 17, 1187, Saladin recaptured Jerusalem. This fall of Jerusalem into Turkish hand inspired the Third Crusade.

It was led by three powerful kings: Frederick Barbarossa of Germany, Philip Augustus of France and Richard the Lion-Hearted of England. The German began the expedition immediately but were decimated in Asia Minor. After Frederick Barbarossa got drowned in the River Sidno (Saleph) near Tarsus, the Germans retreated and joined the English and French armies. The English and the French set forth together in the summer of 1190, but their close contact bred friction among the troops and arguments between the two kings. Philip sailed directly from Sicily to Palestine and laid siege on Acre. King Richard paused to capture Cyprus and later joined the siege of Acre which fell on July 13, 1191. Philip, pleading illness, returned to France, where he immediately connived with John Lackland, younger brother of Richard, to invade and usurp the throne of England.



Sultan Saladin

Richard, left alone to fight the redoubtable Saladin, was a courageous fighter and a model knight. He gained some success over Saladin at Arsuf and Jaffa. But he soon realized that he lacked the strength to recapture Jerusalem. He settled for a negotiated peace with Saladin – the first crusade to end with a formal treaty. The Latins regained control of the Palestinian coast from Jaffa to Tyre, but the interior and Jerusalem remained in Moslem hands. Saladin, who himself impressed the Latins as a paradigm of chivalry, allowed Christian pilgrims, unarmed and in small groups, to visit the city of Jerusalem.



From left to right: Frederick Barbarossa of Germany, Philip Augustus of France, Richard the Lion-Hearted of England

F. The Fourth Crusade

As the Third Crusade represents the climax of the crusading movement, the Fourth Crusade (1202-1204) serves only to show how far the venture had departed from its original ideals. Pope Innocent III called for this crusade and it was preached by Fulco of Neuilly, the leaders were French lords and some Venetians. Among the French leaders were: Theobald of Champagne, the

historian Villeharduin, Simon de Monfort, Marquis Boniface of Monferrat and Philip of Swabia. The crusaders intended to strike Egypt, but they were twice diverted from their goal, which they never reached for secular reasons:

1. Unable to pay for their passage to Egypt, the crusaders with the Venetians, in return for transport, agreed to capture the Christian city of Zara (Croatia/Yugoslavia) on the Dalmatian Coast and rival of Venice in commerce. They sacked the city. Innocent III was so enraged by this diversion that he excommunicated the whole army.

2. Sailing on their way to Egypt, the crusaders at Corfu heard the appeal from the son of the deposed Byzantine Emperor Isaac II Angelus, asking their help in restoring his father to the throne in return for 200,000 marcs. Led by the Marquis of Monferrat and Philip of Swabia who was related by marriage to the deposed emperor, the army proceeded to Constantinople and restored Isaac, who soon died. Discontented for not receiving the promised reward from the heirs, the crusaders captured and sacked Constantinople for the second time. They shamelessly partitioned the Greek Empire setting up in Constantinople a Latin Empire with Baldwin of Flanders as Emperor who was crowned at Santa Sophia. The Marquis of Monferrat became king of Thessalonica, while the other lords received feudal estates. The Latin Empire lasted only for 50 years. A reunion of the Latin and Greek Churches was proclaimed, but the cruel sack of the city had embittered the Greeks that made immeasurably difficult the real reconciliation of the Churches.

The Venetians came out the winners because as merchants, they made contacts with the rich markets in the East. But as a whole, the Fourth Crusade was a failure and tended to discredit the crusading idea itself. They never reached the Holy Land, nor made contact with the Moslems.

G. The Last Four Crusades

Fifth Crusade (1217-1221). This crusade was organized by Innocent III again for he did not lose hope of recovering the Holy Land. The expedition was approved by the 4th Lateran Council in 1215 (12th Ecumenical Council) and led by the Hungarian king Andrew II and the King of Jerusalem John of Brienne. They struck at Egypt and took Damietta, but as they marched toward Cairo, they were defeated at Mansurah, and had to retreat and abandon Damietta itself. This crusade was a failure.

Sixth Crusade (1228-1229). This crusade took place during the pontificate of Gregory IX and the leader was the German Emperor Frederick II who was at that time excommunicated. Frederick wanted to take advantage of the claim to the kingdom of Jerusalem through his wife Yolande, daughter of John of Brienne. Frederick who preferred negotiations to fighting, secured a treaty establishing free access to fortresses in the city for a contract of 10 years. But after the ten years had elapsed in 1239, the city returned to the hands of the Turks again.

Seventh Crusade (1248-1254). This crusade as led by St. Louis IX, king of France. A holy man, he desired to reunite again all Christian countries against the Moslems, but having failed in this, he set out alone with his army. Following the route of the 5th Crusade, he attacked Egypt and took Damietta. But again, they were defeated at Mansurah and the king himself was taken prisoner and had to be ransomed. He returned to France in 1254.

Eighth Crusade (1270). St. Louis was undaunted. He firmly believed that the Crusades were the proper work of Christian kings. He began the expedition in 1270. Following the advice of his brother Charles of Anjou, king of Naples and Sicily, he proceeded to Tunis, believing that the Moslem leader was ready to accept Christianity, forming thereby an alliance. He died before the walls of Tunis, victim of pestilence on August 25, 1270, without realizing his dreams.

The 8th crusade was the last major crusade. Acre fell to the Turks in 1290 and of the Christian conquests of 2 long centuries, nothing was left except the islands of Cyprus and Crete and the Greek Peloponnesus. The idea of the holy way still appealed to many Christians and the Crusade remained a major goal of papal diplomacy, but the expeditions were comparatively petty affairs having no great impact on the political history of the Middle Ages.

H. The Result of the Crusades

Of the three objectives of the Crusades: liberation of the Holy Land, reconciliation of the Greek and Latin Churches, and the protection of Europe from Moslem invasion, nothing was achieved in a complete and definitive way. It was true that free access was granted to Christian pilgrims to visit the Holy Places, but the Holy Land remained in Moslem hands. The most we can say is that, the third objective was a bit accomplished, because towards the end of the 11th century, the Moslems, under the Seljuk Turks, passed through an era of great fanaticism. Had not the crusaders stopped their occupation of the Holy Land, the Turks would have overrun the whole of Europe, thereby destroying Western Civilization.

In other spheres, the Crusades obtained good results: political, cultural and economic:

Political results:

1. Feudalism was weakened in Europe. To buy arms and the spend for the crusade, the feudal lords had to sell vast tract of their lands.
2. In the absence of the powerful feudal lords, the kings were able to realize national unity.
3. The birth of the “third estate” or the middle class. In the absence of the feudal lords, the city people formed themselves into municipalities and the country people proclaimed their liberty.

Cultural results:

1. The crusades brought about a great increase in Europe’s geographical knowledge.
2. The crusades brought to Europe the arts and architectural designs of the East, as evident in castles built during the time of the crusades.

Economic results:

1. The cost in life and money was undoubtedly high, but they did help relieve Europe of a surplus warrior population and brought into circulation wealth that otherwise would have been left in hoards.

2. The Italian city-states, especially Venice, profited greatly from transporting and supplying the crusading armies.

3. These people, especially the Venetians, were able to establish numerous commercial colonies in the East.

4. The crusades enabled many Europeans to become familiar with eastern luxuries, such as exotic food (spices) and carpets. The demands for such goods in Europe helped in the local production of the same.

5. To attain the new luxuries which fast became necessities, people were forced to work harder, and the pace of European life quickened.

The Church and the Jews

Dispersed throughout the world when Titus destroyed Jerusalem in the year 70, the Jews suffered very much according to the times and places they lived in. Babylon was then considered their second homeland. But persecution in the 6th century drove them out of there. Some went as far as India and China, where they founded independent kingdoms. Some established important colonies in Arabia, but when the Moslem Arabs wanted to impose on them the Islamic religion, they left and concentrated in Spain where some Jews already established long before. They were well received and were allowed to hold public offices. Some served as physicians even in the courts of the Caliphs in Cordoba.

In the rest of the Europe, the Jews passed through peace and hostility alternately. It should be recalled that early Christians suffered persecutions from the Jews and were the cause of the persecution under the Roman Emperors. When Christianity triumphed, the Jews were persecuted or subjected to cruelty more than during the reign of pagan Roman Emperors. In France, they were maltreated under the Merovingian kings. The Carolingians tolerated their presence and some of them held public offices. But during the crusades, the Jews passed through a terrible epoch. The irregular bands of crusaders, carried away by religious passion and zeal, massacred the Jews in Bohemia and along the Rhine River. They were falsely accused of causing the "Black Death" in Europe which claimed hundreds of thousands of deaths.

The motive of these persecutions of the Jews can be summarized unto 3 headings: political, economic and religious.

Political

The Jews were blamed for being "anti-national" because they formed independent states wherever they settled. They formed enclaves antagonistic to the host country. In Spain, while they Christians were united to drive away the Moslems, the Jews sided with the Moslems. During the crusades, the Jews were accused of secret deals with the Saracens. When the "Black Death" appeared, which was in reality caused by bubonic plague carried by rats, the Jews were accused of poisoning water wells.

Economic

The Christians accused the Jews of abusive usury. Some imposed interest as high as 43%. It was not surprising, therefore, why Christians retaliated against the Jews.

Religious

The Christians accused the Jews for making fun of their religion. For this reason, the Jews were prohibited from disguising themselves during the Holy Week. The Christians also accused them, with or without reason, of profaning the Sacred Host and of kidnapping and murdering Christian boys.

Whatever the reasons for these persecutions, they are always condemnable. But this violence against the Jewish people should not be attributed to the leaders of the Church, but to the leaders of the States and the people. The Popes had always condemned the excesses and abuses. Far from blaming the Jews, the Roman Pontiffs protected them and allowed them to reside within the Papal States, and during the horrendous time of the 14th century, the Popes made several decrees to put an end to the violence perpetrated against the Jewish communities.

CHAPTER III - Internal History

Article 1 - The Heresies: Waldensians and Albigensians

The heretical sects were many during this period in history. But the most important and dangerous were the Waldensians and the “cataros” or Albigensians. These two sects, especially the 2nd one, were dangerous because of their socialist and anarchist tendencies. Under the pretext of correcting the abuses in the Church: the power of the monasteries and the bishoprics, these heresies posed as a menace not only to the Church, but to the State as well, because they intended to modify the order of things. To counteract this danger, the Church at first resorted to the ordinary means: interdict and Excommunication. But these were not enough. The Church had to organize a crusade against the Albigensians and the institute a church tribunal called the “inquisition”.

A. The Waldensians

This sect took its name from the founder Peter Waldes. Born in the small town of Val, Peter Waldes was a prosperous merchant at Lyons where he amassed a great fortune. But at the sudden death of one of his friends, his heart changed. He renounced the world and practiced the Evangelical Counsels with rigor. He distributed his properties to the poor, abandoned his wife and preached the gospel to the people. A great multitude of men gathered around him as his disciples to whom he gave the name of the “poor or vagabonds of Lyons”. He had tremendous zeal to propagate his doctrine. Outside of France, he gained many adherents in northern Italy and in Bohemia.

From the dogmatic point of view, the Waldensian doctrine is quite similar to Manichaeism. But its greater danger is in its social viewpoint. Under the pretext of reforming the Church and put an end to the wealth of the clergy, they condemned labor and right of ownership. In pairs, clad in wooden shoes, they travelled the whole region preaching the renunciation of the world and riches and a return to the Gospel, to simplicity and the poverty of the Apostles. The Archbishop of Lyons prohibited them to preach and Pope Lucius III excommunicated them in 1184. Peter Waldes escaped from France and went to Italy. Later, he went to Bohemia where he died in 1197.

When the papal Excommunication was launched against them, they publicly declared themselves heretics by despising the priesthood, denying transubstantiation, purgatory, cult of the saints, and the hierarchy. They rejected all sacraments except the Scriptures. Considering all these doctrines, we can safely say that this heresy was a precursor of the Protestant Reformation.

B. The Albigensians or the Cathari

Katharoi in greek means “pure” and this word served for a long time as the name for many heretics who considered themselves pure like the Montanists, Waldensians, Albigensians and later the Puritans. They pretended to distinguish themselves by ascetism and purity of customs. This heresy of the Cathari was surely imported from the orient through the crusaders and merchants, probably the Bulgars who maintained contact with the south of France. Its center was

in the region of Albi (Albigenses) hence the name of the heresy. It spread in the whole region of Languedoc and the territory between the Garrone River and Toulouse.

This heresy had much in common with the old sects of Gnosticism and Manichaeism. It admits the existence of two Gods: the evil God of the old testament and the good God of the New Testament. The good God created the human soul, but the evil God imprisoned the soul in the body or inside an evil matter. Jesus was a mere “angel”, sent by the good God to preach to man his true origin and to free him from slavery. This doctrine was completely opposed to Catholic doctrine. The Albigensians formed a morality contrary to Christian principles and harmful to society.

The Albigensian morality propounds an apology to suicide, dissolution of marriages and private property. According to them: Man, being composed of two irreconcilable elements: the good (soul) and the bad (body), there is no other way to attain the good, except to have recourse to suicide to free the soul from the body. Another logical consequence is the dissolution of marriage. If suicide is advocated to free the soul from the body, it would be better to stop the propagation of the human species by avoiding or dissolving marriages. Those who are unmarried should remain celibates. Since the best way to commit suicide is to die of hunger, this heresy condemns all kinds of properties.

The Albigensians were divided into two classes: (1) the PERFECT are those who had received spiritual baptism or “consolamentum”, the only sacrament they recognized. These had to abstain from meat, remain celibates and live in poverty. (2) BELIEVERS – those who could live as they liked, enjoying everything, with the condition that before death they had to receive the Consolamentum which is administered by the Perfect with the imposition of hands.

The antichristian and antisocial characteristics of the Albigensian doctrine constituted a grave danger to the Church and the State. It was necessary that this danger be curtailed, especially when the great part of the nobles in southern France secretly followed this doctrine, and the powerful Count of Toulouse, RAYMOND VI had proclaimed himself official protestor of the sect and never hesitated to help the heretics in persecuting the Catholics. Furthermore, some lords, basing on the Albigensian doctrine on private property ownership, took over the properties of the monasteries and the Churches.

Innocent III wished to convert the heretics through persuasion. For this end, he sent many preachers to the region, but this failed. The Pope requested the Count of Toulouse to persecute the heretics. Raymond VI, not only refused the request, but ordered the murder of the papal legate Pater of Castelnau (1208). Innocent III, realizing the futility of peaceful persuasion, excommunicated the Count, and after exempted the Count’s subjects from their oath of fidelity, the Pope preached the crusade against the Albigensians, granting the participants in the crusade the same indulgences granted to those who went to the Holy Land. The war against the heretics lasted for 20 years (1209-1229). Both parties committed atrocities. The fight ended with the defeat of the Albigensians and the total victory of the King of France.

C. The Crusade against the Albigensians

Philip Augustus, king of France, was occupied with his war against John Lackland, and he refused to take part in the crusade against the Albigensians organized by Innocent III. The leader of the crusade was Simon de Monfort, a small Lord of the Isle of France. This crusade had 2 phases:

1. The first phase lasted for 6 years (1209-1215). It was distinguished by the “siege of Beziers” and the decisive victory of Muret and ended with the 4th Lateran Council (12th Ecumenical). The Council condemned the Albigensians and ordered the bishops and the lords to avoid the repetition of the same errors and divided the conquered region. The county of Toulouse was given to Simon de Monfort, but because of his excessive cruelty, the people rose against him and in 1218, he died by stoning while he tried to recover the city which was retaken by Raymond VII, son of Raymond VI.

2. The second phase of the war lost its crusading character and became a war of conquest. In 1226, Amalric, son of Simon de Monfort, incapable of continuing the war against the Count of Toulouse, ceded all rights to the king of France, Louis VIII. Louis had little difficulty in defeating the army of the Count, which at that time were already exhausted. The war ended with the Treaty of Meaux-Paris (1229), according to which the County of Toulouse was ceded to the French crown.

Results: 1. The defeat of the Albigensian heresy; 2. The consolidation of the French territory which was now extended to the Mediterranean in the south and the Pyrenees in the southwest.

D. Inquisition

Considering the grave danger posed by the Albigensian heresy to the Church and the State and the urgent need of finding and punishing the culpable, an ecclesiastical tribunal called the “Inquisition” was instituted. This institution which is still being criticized today, consisted in the mutual aid between the Church and the State to avoid the heresy and its antisocial doctrine that caused so much harm and dangers.

The origin of the Inquisition was traced to Pope Lucius III who, in the synod of Verona (1148) proclaimed a decree, by which he ordered the bishops to search, by themselves or by their delegates for people suspected of heresy, to bring them for judgment before the diocesan court, and to see to it that the civil authority execute the sentence given by the court. This form of inquisition is called Episcopal Inquisition.

Later, the synods of Narbonne (1227) and of Toulouse (1229) ordered the bishops to create the same Inquisition court in every parish, composed of one priest and several lay people charged of searching for heretics. But because of lack of zeal among the bishops and the ineptitude of the parish commissions, the Episcopal Inquisition was a failure.

Pope Gregory IX in 1231, took the jurisdiction from the bishops and gave it to a permanent commission which he entrusted to the hands of the Mendicant Orders, the Dominicans and the Franciscans, who were responsible directly to the Pope. This is called the Papal Inquisition.

This is the procedure: The inquisitors go to the places suspected of heresy. Their mission is to search out the heretics to obtain their confession, which is absolutely necessary for

condemnation, and to invite them to abjure the heresy. Those who are obstinate and the backsliders are brought to the civil authority for punishment. Several forms of punishment are in store for the guilty. Those who show real remorse are obliged to make public confession and do public penance. Those who show doubtful remorse are condemned to life imprisonment which can be commuted upon manifestation of real sorrow. The obstinate and the backsliders are condemned to death. The execution of the punishment corresponds to the agents of the kings or of the lords who presented themselves for the job with great enthusiasm, because the properties of the condemned will be given to them.

This procedure suffered from many defects. The principal defect is the secrecy of information by which the name of the accusers and of the witnesses are never revealed to the accused. There is no confrontation between the accused and the accusers, and that the accused are not given lawyers to defend them. The other defect is the torture which is imposed by the civil authority with vigor and which was ordered by Innocent IV in 1252 in order to obtain confessions from the guilty. Our idea of tolerance cannot understand such rigors, but we can neither properly judge with our actual mentality the things of the past. We have to bear in mind that in those days, pertinacious heresy was considered a very grave crime. Hence, the Church and the State which were then closely united, agreed to treat heresy as high treason.

The Inquisition had a wide field of action. From the south of France, it spread to the whole of Europe, but there were some Catholic countries which were spared: England and Germany suffered little. The three principal theatres were France, Italy and Spain. In France, Philip the Fair used it against the Knight Templars, after that the Inquisition fell into disuse.

Article 2 – the University, Scholasticism, Mysticism

A. University

During many centuries in Europe, there were no other schools except the episcopal and the monastical schools, so that the Church had the monopoly of education. But by the 12th century, the episcopal school of Paris could no longer accommodate the students that flocked there to study. It was necessary to open other schools nearby. Later, these several schools reunited among themselves to form a corporation which took the name of UNIVERSITY, a word which during the Middle Ages meant any corporation whose members enjoyed common privileges.

By the year 1200, the University of Paris was already well-organized. Philip Augustus had generated its professors and students many privileges among which the following were:

1. Privilege of Ecclesiastical Forum, by which the members of the University, both faculty and students, were free from the jurisdiction of the Provost of Paris.
2. Exemption from taxes.
3. Right of preference in the acquisition of books, sheepskin, pen and ink.

In the beginning, only one branch of learning was taught in each university, so that local students and foreign students flocked to the same school. Later, some universities began teaching

other branches of learning so that by the end of the 12th century, the University of Paris had 4 faculties: Theology, Canon Law, Medicine and Philosophy. Later, the universities were converted into school of all branches of learning as we have them today.

The oldest and most famous universities were: Paris for Theology; Bologna for Law; Salerno and Montpellier for Medicine. By the 13th century, Spain already counted 3 universities: Palencia, Salamanca, and Valladolid. From these universities, others were formed, wither by the transfer of part of its faculties to another place, or by new foundations motivated by political or religious reasons. Oxford University of England was a branch of Paris.

To help with the poor students, many colleges were established. These were endowed with grants from high ecclesiastical authority or rich lords. One of the famous colleges was the College of Sorbonne due to the liberality of Robert of Sorbonne, chaplain of St. Louis IX of France. At first, these colleges served only as dormitory, but later, the lectures were repeated in them, and much later, independent coursed were offered.

B. Scholasticism

The name “scholastic” is given to the philosophers and theologians of the Middle Ages, who, following a special method, took as their guide ARISTOTLE. They started teaching in monastic and episcopal schools, from where the name “scholastic” came.

Scholastic Theology is characterized by a special system by which Faith is expounded by showing the harmony among Christian truths themselves and with reason. It exposed also that between Faith and Reason, Philosophy and Theology, there is an intimate alliance and that philosophy depended on theology. For this reason, a philosophical system – that of Aristotle – was adapted to explain theological truths. Scholasticism made good use of Dialectics or art of reasoning, and gave special importance to Syllogism.

Scholasticism embraces 3 periods in history:

1. 1st Period – from the 11th to 13th centuries, was the beginning and the Scholastics knew Aristotle only through some distinct translations through Arab Philosophers: Avicenna (Ibn Sinna) from Persia, Averroes (Ibn Rushd) from Spain and Morocco, and Alfarabi. The debated question then was to know the exact value of the words of language and in particular, to know what value should be given to “universal”. The Scholastics were divided according to the solutions they presented. They were Nominalism, Idealism, and Realism. The outstanding scholastics of this period were:

- Roscelin – Father of Nominalism,
- Lanfranc – Archbishop of Canterbury,
- St. Anselm – Father of Scholasticism
- William of Champeaux – Founder of the school of St. Victor of Paris and one of the ardent defenders of Realism.

- Abelard – Professor of Paris and inventor of Idealism or Conceptualism, whose rationalistic writings merited the attack of St. Bernard and was condemned by the Synod of Sens.

- Peter Lombard – Archbishop of Paris and author of the book “Sentences”, for which he is known in history as the Teacher of the Sentences (*Magister Sentenciarum*).

2. 2nd Period. – from 13th to 14th centuries, represent the apogee or the golden age of Scholasticism. In this period, the Aristotelean philosophy predominated. This time, the works of Aristotle were translated directly from the Greek, thus avoiding the bad and erroneous translations of the Arab philosophers who were Pantheists. The mendicant Orders shone in this period. They were:

- Among the Dominicans:

1. St. Albert the Great – *Doctor Universalis*
2. St. Thomas Aquinas – *Doctor Angelicus*

- Among the Franciscans:

1. Alexander of Hales – *Doctor Irrefutabilis*
2. St. Bonaventure – *Doctor Seraphicus*
3. Duns Scotus – *Doctor Subtilis*

- Among the Augustinians:

1. Giles of Rome
2. James of Viterbo

3. 3rd Period – from the 14th to the 15th centuries, can be considered as the period of decline, although this period was the Golden Age of Mysticism.

C. Mysticism

While Scholasticism tried to explain the truths of Faith by the deductive method of reason, Mysticism preferred to search for God by the intuitive method of contemplation and interior reflection, choosing from Christian truths all that can influence the heart and the sentiment. With this system, Mysticism followed three objectives:

1. *Via purgativa* – to purify the heart
2. *Via illuminativa* – to enlighten the spirit
3. *Via unitiva* – to unite the soul with God.

These two methods: Scholasticism and Mysticism, though they followed different procedures to reach at the knowledge of God, were found united in the monks of St. Victor, especially in the person of St. Bonaventure. The most illustrious exponents of Mysticism of the period among men, were: St. Bernard of Clairvaux, Hugh of St. Victor and St. Bonaventure. Among the women were St. Gertrude and St. Mathilda.

D. The Military Orders

This institution resulted from the Crusades. The Military Order of Order of Chivalry was a kind of religious and military congregation whose members lead the life of monks and knights at the same time. Aside from the ordinary vows of monks: chastity, poverty and obedience, they made a vow to serve Christ by means of the arms. After most of the crusaders had returned to their homes, the soldier-monks came to form the permanent army of the Crusade with the duty of taking care of pilgrims and protecting them from attacks of the Moslems in the Holy Land.

There were three important military Orders:

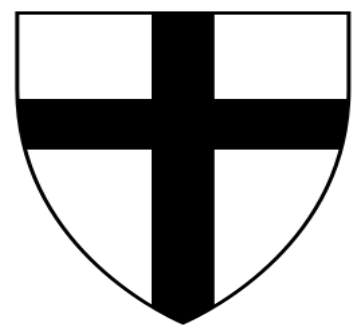
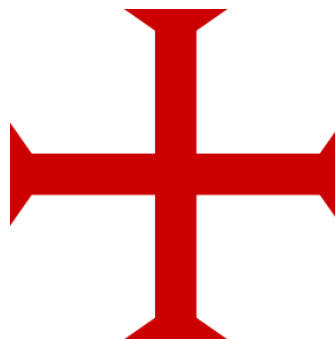
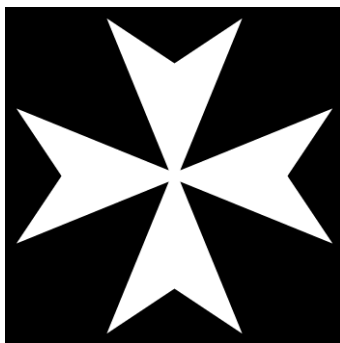
1. The Knights of St. John or Hospitallers – was the oldest of the Military Orders and got its name from the Hospital of St. John at Acre, founded to take care of the pilgrims to the Holy Land. This hospital became famous during the 1st Crusade. At first, it exclusively took care of the sick and wounded, later military service was added. After the recapture of Jerusalem by the Turks, the Hospitallers transferred first to Cyprus, then to Rhodes and in the 16th century to the island of Malta and Gozzo.

2. The Knight Templars – so named because the first members lived in the Palace in Jerusalem which was built on top of the ruins of the Temple built by Solomon. It was founded in 1118 by 8 French knights who obeyed the orders of Hugh of Payens. The great services it rendered to Christianity merited admiration and gratitude of the faithful who donated to the Order great wealth which later would cause its decadence. Excessive wealth harmed the virtues of the knight-monks and awakened the greed of kings and powerful lords, especially Philip the Fair of France who did not stop until he had the Order suppressed.

3. The Order of the Teutonic Knights – This began in a military hospice founded by the Germans in 1180 during the siege of St. John of Acre. These knights later took charge of the conversion of Prussia which until then remained pagans.

These soldier-monks were distinguished by special habits worn over their military armors:

- a. Hospitallers – black habit with a white cross.
- b. Knight Templars – white habit with a red cross.
- c. Teutonic Knights – white habit with a black cross.



THIRD PERIOD

From the Death of Boniface VIII until the Reformation (1303 – 1517)

CHAPTER I – The Papacy until Leo X

Article 1 – The Exile to Avignon

After the infamous attempt on the life of the Pope at Anagni, the popes found themselves insecure in Italy and they abandoned Rome and fixed their residence in France in the city of Avignon. There were seven popes, all of French blood, who resided there.

This exile which is known in history as “the Second Babylonian Captivity” lasted 68 years, from Clement V to Gregory XI (1309-1377). It cannot be denied that the stay of the Popes in Avignon was bad for the prestige of the Papacy and was one of the causes of the Great Schism in the West. But some testimonies, such as those of Petrarch and St. Brigitte, are not enough in order to condemn the life and the acts of the Popes in Avignon. It was certainly true that the lifestyle in Avignon which so suddenly became the center of the world, left much to be desired. Likewise, it was true that the papal court was very worldly, but the popes themselves were models of exemplary life. Far from being Libertines, the Popes had contributed to the greatness of the Papacy. If their religious activities were at times seemed coerced by the princes, their activities were laudable for the extension of the Church in China, India and North Africa.

A. Cause of the Exile in Avignon

The primary cause of the Exile in Avignon was the state of unrest in Italy, especially in the Papal States. Rome was then the battle ground between the Guelphs, supporters of the popes, and the Ghibellines, supporters of German power in Italy. The Popes had no safety and for more than half a century, they were frequently away from Rome. For instance, the immediate predecessor of Clement V, Benedict XI (1303-1304), resided in Perugia after staying in Rome for only 5 months. In 1294-1303, Pope Boniface VIII had already spent more time in Anagni than in Rome. Even before that, John XXI (1276-1277) who was then in Viterbo when elected pope, died in the same city without having gone to Rome. Clement IV (1265-1268) generally lived in Perugia and Assisi and very rarely in Rome.

When Clement V was elected in 1305, so great was the anarchy in the Papal States, and Rome was so divided by the rivalry of feudal lords, specially the Orsini and the Colonna, that Rome became an inhabitable city. The new pope saw the necessity of renouncing his intention of residing in Rome.

The second cause was the constant pressure exerted by the French kings on the Popes. The French monarchs, specially Philip the Fair, had done everything possible to put the papacy under their influence. They thought that if the Popes lived in French territory, they could influence the policies of the Holy See. On the other hand, the popes could get much from the French court. Still hoping to organize a great crusade against the Moslems, they thought that the condition to attain this end was the help of France and England. Because of this plan, the popes tried hard to reconcile these two countries at the beginning of the One Hundred Years War. It was necessary to establish that Clement V, the first pope to settle in Avignon, did so in the hope that being near

the French Court, he could easily iron out the differences between Philip the Fair and the Holy See and to end quickly the case against Boniface VIII whom Philip wished to be condemned.

To these two principal causes, we can add the following secondary causes, namely:

- a. The great number of French cardinals in the Sacred College, who did not like to reside in Rome.
 - b. The love of the French popes to live in their country.
 - c. The great sacrifice they put in the beautification of the gothic papal palace at Avignon.
- Benedict XII constructed this work of art and of defense. Clement VI bought the city of Avignon from Princess Joanne of Naples.

B. Clement V and the other Popes in Avignon

After the death of Benedict XI who reigned only for eleven months, the Sacred College of Cardinals was divided into two parties: the French party who wanted peace with France, and the Italian party which demanded punishment for the “attempt at Anagni”. After one year of debate, the papal crown fell on one who was not a part of the Sacred College, but that he was a friend of Boniface VIII and at the same time, a friend of the French King, Philip the Fair. He was Beltran de Got, archbishop of Bordeaux, who took the same name of Clement V.

According to the Historian Villani, the new Pope had secretly met the French King in the forest of St. John of Angely during which the Pope promised to condemn Boniface VIII and the Knight Templars and to fix his residence in Avignon. But this allegation was not true because later accounts proved that the meeting could not have possibly taken place. What was true is that, although the Pope had the desire to reside in Rome, it was not possible because of the state of anarchy in that city. For this reason, he ended by fixing his residence in Avignon in 1309, after living for four years in different towns and cities in France, as Bordeaux, Poitiers and Toulouse. It was likewise true that Clement V had given important concessions to the King regarding the case of Anagni. Already Benedict XI had lifted the Excommunication of the King, Philip the Fair, and had retained only the Excommunication against the perpetrators of the “attempt”, William Nogaret and Schiarra Colonna.

Furthermore, Clement V had changed the Bull “*Ausculta Fili*” and had recalled the Bull “*Clericis Laicos*”. But Philip the Fair obstinate and violent, was not satisfied with all these. Persecuting his enemy until the tomb, the King insisted the calling of a Council to judge and condemn Boniface VIII. Clement V, finding it impossible to resist the pressure, called for the Council of Vienne, the 15th Ecumenical (1311-1312) and tried to arrange things so that no condemnatory decree was made on Boniface VIII.

The Council admitted that Philip the Fair had acted in good faith. It lifted the Excommunication against Nogaret and declared the Pope not guilty of the crime of heresy. Thus, the King was not able to attain his objective, i.e., the condemnation of Boniface VIII. He was, however, successful in the case of the Knight Templars whose wealth he coveted, for the Council of Vienne decreed the dissolution of the Templars, and their properties went to the King.

C. From John XXII to the end of the Exile

1. John XXII – Clement V had as successor a son of a humble shoemaker of Cahors, the Cardinal James of Ossa who got elected after two years of fight and took the name of John XXII (1316-1334). Like his predecessors, Boniface VIII and Clement V, he nurtured a great desire to organize a crusade against the Moslems, but because his pontificate was preoccupied with a conflict with Ludwig of Bavaria, he was unable to realize his plan. He put more emphasis on the missionary works of the Franciscans and Dominicans in the Orient.

2. Benedict XII (1334-1342) – Born in the County of Foix, Jacques Fournier was a Cistercian monk. He succeeded John XXII and took the name of Benedict XII. He began the construction of the famous palace of the Popes in Avignon.

3. Clement VI (1342-1352) – Pierre Roger, archbishop of Rouen, succeeded Benedict XII and took the name of Clement VI. He intervened with the King of England so as to minimize his pretensions in France after the siege of Calais (1347). He fought against Ludwig of Bavaria and obliged him to submit himself. He bought the city of Avignon; thus, he expanded the papal dominion in France. But in Italy, the situation went from bad to worse. Nicholas Rienzi provoked a revolution in the Papal States against the Pope and proclaimed a republic.

4. Innocent VI (1352-1362) – Etienne Aubert took the name of Innocent VI and was one of the better popes in Avignon. He reduced the luxury of the papal court and fought against immorality. Desiring to restore peace in Italy, he sent to Italy an army under the leadership of the famous Cardinal Albornoz, who was able to recover the Papal States and restore peace in Rome, thus preparing the return of the Pope to the Holy City. For some time, Innocent VI sustained a conflict with the German Emperor Charles IV who published the Bull of Gold, according to which, the right to elect an emperor belonged exclusively to the 7 German prince-electors and the validity of the election depended on the majority of the votes and not on the intervention of the Pope.

5. Urban V (1362-1370) – Guillaume de Grimoard was the old abbot of St. Victor of Marseilles and became Pope Urban V. He decided to return the Papacy to Rome, being pressured by the events and the general desire of the Christian people. These were the events:

By then the disorder had extended to all of Italy. Mercenaries under the leadership of Barnabas of Visconti was causing havoc in Milan and in the Papal States. To restore order, the Pope again sent Cardinal Albornoz, but he realized that to end all the fighting, there was no other way than to return to Rome. The Poet Petrarch, St. Brigitte and the people in general, asked insistently for the return of the Pope to Rome. Indeed, the situation of the Pope in Avignon had become critical because France was then ruined by the 100-Years War, ravished by famine and epidemics, particularly the “Black Death” of 1361. Furthermore, France was invaded by hordes of bandits and ex-soldiers who were known as the Grand Company. Avignon and other French cities were sacked more than once. On April 30, 1367, in spite of the objection of the Cardinals and of King Charles V of France, Urban V left Avignon, arriving in Rome the following 31st of October. He was received with great rejoicing by the Romans. Unfortunately, the continuous outcry, the nostalgia for his Palace in Avignon and the pressure exerted by the French Cardinals,

made him decide to return to Avignon, arriving on September 24, 1370, where he died the following December 19th.

6. Gregory XI (1370-1378). After the death of Urban V, the Cardinals elected the Count Pierre Roger of Beaufort, nephew of Clement VI, who took the name of Gregory XI. Anarchy still reigned in Italy. At this time, a league was formed in which the cities of Florence and Milan had joined. This League took advantage of the unrest in Papal States for being governed by French representatives of the Pope and excite the people to rebellion and proclaim independence. Gregory XI declared an interdict over Florence. During this time, there arrived in Avignon, a humble Dominican Tertiary, St. Catherine of Sienna, who begged the pope to pardon Florence and to return to Rome. The saintly nun talked with such persuasion and eloquence that the Pope acceded to her request. Gregory XI returned and entered Rome amidst joyous acclamation of the people. Thus, the Exile to Avignon came to an end. But Rome continued to be on turmoil. Florence maintained its hostile attitude and the whole of Italy remained insubordinate. Pope Gregory XI died on March 27, 1378.

D. Fiscal Management of the Popes in Avignon

One of the principal causes of the general discontent over the stay of the Popes at Avignon was their Fiscal Management which was a list of dispositions decreed by the Popes for the purpose of getting income to maintain the papal court in Avignon. Unable to get income from the Papal States and seeing their need increasing, not only by the expense in governing the whole Church, but also by the extravagance and luxury in maintaining the Avignon Palace, the Popes had to increase taxes already long established. By virtue of the Right of Dominion which the former Popes had attributed to themselves over all kinds of church properties, Clement V decided to impose several new taxes:

1. "Annata" – a tax which a new beneficiary had to pay for receiving a benefice, equivalent to one-year income.
2. The Right of Spoils – by which the Holy See received the income of vacant benefices.
3. Expectative Concession – a tax to be paid by future candidate for an ecclesiastical office even before it becomes vacant.
4. Taxes for "*Ad limina*" visits.
5. Taxes for the imposition of the Pallium, insignia of archbishops.
6. Taxes for all kinds of appeal to the Papal Court.
7. Taxes for the granting of dispensations.

This policy of the Popes, who were obliged by circumstances was the cause of vexatious consequences. It predisposed the people and the Lords against the Papacy. In England, the parliament protested against this fiscal regiment. In Germany, the collectors of these taxes were threatened and had to abandon their office. In France, the evil was more profound because the country was devastated and ruined by the Hundred Years War. The benefices could not even

produce enough for the sustenance of the beneficiaries. From all over the land, complaints were raised against the papacy.

This wave of discontent, which menaced the Bark of Peter, and the echo that it produced in all the Councils of this epoch can be considered as the great causes that carried Germany toward the Reformation, England to Schism, and France to Gallicanism.

Article 2 - The Great Schism in the West

The 2nd Babylonian Captivity had not yet ended when the “GREAT SCHISM” started in the West, which lasted for 39 years (1378-1417). The French cardinals and the Italian cardinals could not agree with each other. Each party would like to have a pope of its own, and as a consequence, two papacies were established: one in Rome and another in Avignon, opposing each other and excommunicated each other. The whole Christendom was divided into two opposing camps.

This situation caused great disorder and chaos to the Church. Aware of the gravity of the evil, the bishops deemed it necessary to reform the Church to put an end to the Schism, a reform that would affect not only the head but the members as well. And so many Councils were held: Pisa, Constance and Basel-Ferrara-Florence. The Councils finally were able to end the Schism, but unable to avoid the serious harm to the Papacy. As to the reform of the members, clergy and laity, for the moment, the Councils failed.

A. The Schism in the West

When Gregory XI died, there were 16 cardinals: eleven French, one Spaniard and four Italians. The French were in the majority and fought to elect another French pope. But the Romans clamored for an Italian pope. Tired of waiting, the Romans forced their way into the conclave hall and threatened the cardinals in case they elect a non-Italian pope. The cardinals realized that they would have to agree if they wanted to survive the conclave. They elected not a Roman but an Italian pope – the Archbishop of Bari who took the name of Urban VI. The cardinals then fled the city to safety. On April 18, 1378, they attended Urban’s coronation and swore the oath of allegiance to him.

But after 3 months, deliberating on the irregularity of the election of Urban VI and offended by the rudeness and authoritarian manner of the new Pope, the cardinals left Rome and reunited at Fondi, a small town in the Kingdom of Naples, they elected Robert of Geneve who took the name of Clement VII and was subsequently installed in Avignon. The Church now had 2 Popes!

Personality of Urban VI: After his inauguration, Urban VI showed himself so overbearing, cruel and fanatical that not only the cardinals, but also his curial officials and supporters were of the opinion that his sudden elevation to the Papacy had left him mentally deranged. He was guilty of acts which according to contemporary scholars certainly support a suspicion of mental disturbance. (According to Canon Law, the election of a mentally deranged person is invalid.)

Christianity had two Popes. The King of England, the Emperor and the Princes of Germany and the Italian states recognized Urban VI, while the king of France, the king of Naples, Scotland

and Spain recognized Clement VII. There were also two Colleges of Cardinals and each group celebrated their own synods.

When Urban VI died on October 15, 1389, the cardinals in Rome elected successively the following:

- Boniface IX (1389-1404)
- Innocent VII (1404-1406)
- Gregory XII (1406-1415)

The cardinals in Avignon did the same. After the death of Clement VII (1378-1394), they elected Cardinal Peter de Luna, a Spaniard who took the name of Benedict XIII (1394-1424). All these popes, at the moment of their election, promised to abdicate if necessary for the unity of the Church. But once elected, they forgot their promises.

B. The Council of Pisa (1409)

With vehemence, the whole Christendom desired the end of the Schism. From many places came proposals how to end the crisis. The University of Paris through its chancellor John Gerson and the cardinals d'Ailly, Fillastre and Zabarella came up with the three proposals:

- a. *via cessionis* – by voluntary resignation;
- b. *via compromissi* – submission of Popes to arbitration;
- c. *via concili* – by decision of a general Council.

The two popes accepted the last proposal. The Roman and the Avignon cardinals met at Livorno (Leghorn in Italy) in 1408 and decided to reunite the following year for a general Council in Pisa.

On March 25, 1409, the Council was convened at Pisa, but the Popes, Gregory XII and Benedict XIII, refused to subscribe to the Council. With the refusal of the popes and without their consent the Council became illegal. Despite this event, the Council went on to fulfill its task. It deposed the two popes as the cause of the schism and heresy because they opposed the article of the Creed: the belief in one Church. In their stead, the cardinals elected the bishop of Milan, Peter Philargi who took the name Alexander V. The deposed popes did not want to attack these decisions, so much so that after the Council of Pisa, instead of having two popes, there were THREE POPES. The schism became triple and the confusion in the whole Christendom became more intense than ever.

C. The Council of Constance (1414-1418)

The attempt to end the schism failed at Pisa. The Emperor Sigismund and the Pope of Pisa, John XXIII, who in 1410 had succeeded Alexander V, decided to end with the crisis by holding another Council. This Council, the 16th Ecumenical, was held in Constance in Switzerland on the 1st of November, 1414 and lasted for three years and a half, until April 1418. There assembled people from all parts: Cardinals, bishops, and doctors, all numbered 18,000 clerics and 100,000 laity.

Never had so many people been assembled in a Council. The Emperor Sigismund attended in person. Pope John XXIII also attended with the secret hope of being confirmed as pope, knowing that the majority were Italian bishops and he was sure of the deposition of the other two popes. Vain illusion! The Council had decided from the beginning to count the votes by nation, and not by head. This counterbalanced the great number of Italian bishops. John XXIII, badly shaken by the turn of events and realizing that because of his former transgressions as the notorious Cardinal Cossa, he might be put on trial. He secretly fled Constance during the night and from Schaffhausen, he attacked the Council with accusations and threats. He hoped to dissolve the Council that had destroyed his dreams.

The departure of John XXIII did not presuppose the dissolution of the Council. On the contrary, resting on the Conciliar Theory, the brainchild of Marsilius of Padua, by which the Pope is under the Ecumenical Councils, the Council of Constance proclaimed that having been convoked regularly, having represented the whole Church, and having received its authority immediately from Christ, all the faithful, including the pope, must obey the Council in all pertaining to the Faith, for the purpose of ending the Schism, and for the general reform of the Church. These were the aims of the Council.

With regard to the 1st aim – Faith – the heresy of John Hus was condemned. As to the 2nd aim – Schism – the solution was not so easy. More than 2 years had to elapse before the schism was solved. With the impossibility of establishing an agreement between the 3 popes, the Council tried to get their abdications. John XXIII had crossed the Rhine River into Burgundy from where he continued to attack the Council, but suddenly he was arrested by order of Emperor Sigismund. Accused of fomenting the schism, for having practiced simony and having led a scandalous life, he was tried and deposed on May 29, 1415. Gregory, the Pope in Rome, abdicated voluntarily, and there remained only Benedict XIII, the Pope in Avignon. Emperor Sigismund personally went to Perpignan to persuade him to abdicate but this failed and the Council proceeded to depose him. Benedict XIII refused to recognize the validity of his deposition. But abandoned by his followers, including St. Vincent Ferrer, his confessor, he took refuge in Spain where he died in 1424.

Free of the three popes, the Council proceeded to elect a new Pope. Otto Colonna was elected on November 11, 1417 and took the name of Martin V (1417-1431). Under his guidance, the Council began the grave and difficult task of reforming the Church. The task was rendered more difficult because of the conflict that arose between the Pope and some members of the Council. The Conciliar Theory or Conciliarism was the cause of this conflict. Some Conciliar Fathers insisted that the Council is superior to the Pope at all time, while Pope Martin held that this was only a relative thesis, an act of exception imposed by circumstances with the aim of ending the Schism.

Martin V thought of nothing else but to put an end to the Council and undertake the reform of the Church by himself. After publishing some decrees condemning simony, the accumulation of benefices, the assigning of one and the same person to different ecclesiastical offices, and after declaring that no one can appeal against the decisions of the Holy See, he closed the Council formally.

In virtue of the decrees of the Fathers of the Council which ordered a periodic reunion of general councils to pursue the reform of the Church, Martin V convoked in 1423 a council in Pavia, Italy, which later was transferred to Silva, but it dispersed without any result of consequence.

D. The Council of Basle-Ferrara-Florence

To continue the task of the Council of Constance, a new Council was called by Martin V to be held at Basle (Switzerland) but Martin V died before its opening. The task of presiding fell on his successor Pope Eugene IV (Gabriele Condulmer) an austere and pious Augustinian friar from the convent of St. Angelo in Venice. The Council began with little enthusiasm. At the beginning, very few bishops attended. Eugene, who desired to have the Council at another place, dissolved this council and held another in Bologna. Despite this, the Council Fathers arrived very slowly. The Fathers protested this transfer of venue and once again the conflict arose between the bishops and the Pope. Recalling the decree of the Council of Constance on the superiority of the Council over the Pope, they suppressed the "*annata*", Right of Spoils, Expectative Concessions, and reserves. On the 25th session, the disagreement between the pope and the Fathers was complete. Eugene IV, disgusted by the result, dissolved the Council and convoked another in Ferrara, the main aim of which was the reunion of the Greek and Latin Churches.

The majority of the Fathers did not accept the decision of Eugene IV and they continued to hold sessions in Basle. They deposed the Pope as a heretic and elected another pope in the person of the Duke of Savoy, Amadeus who took the name Felix V (1439-1449). But the sovereigns of Europe with the sad memory of the Great Schism still fresh in their minds, refused to accept the New Pope Felix V, who counting only a few followers, abdicated in 1449. The discontented Fathers in Basle ended by submitting to Nicholas V, successor of Eugene IV.

The Council at Ferrara was well attended: 150 bishops from the Latin Church, but the great majority were from the East (Greek). The Greeks realized the imminent danger of Turkish invasion and they turned to the Latin Church for help, hoping that the kings of western Europe would help them. The Byzantine Emperor John Paleologus attended in person, as well as Joseph, the Patriarch of Constantinople, Marcus of Ephesus and Bessarion of Nicea and many other Greek bishops.

After the 16th session, because of an epidemic that broke out in Ferrara, the Council was transferred to Florence, but because of the profound antipathy between the Latins and the Greeks, the discussion lasted for six months. In July 6, 1439, the Patriarch of Constantinople and the Emperor signed the Edict of Union. The Greeks accepted the addition of the "*Filioque*" to the Creed, the dogma of purgatory, the use of unleavened bread and the Roman Supremacy. The Armenians, Jacobites, Nestorians, and the Maronites of Cyprus successively followed the decrees of the Council which ended in Rome in 1445.

Although the Council had ended well, the union hoped for was of short duration. The agreement, being inspired by self-interest, namely, the help to fight the Turks, was broken as soon as their hope of liberation from Turkish danger vanished. The union was definitely broken down

when Constantinople fell into the hands of the Turks led by Mohammed II, on May 29, 1453, 14 years after the signing of the Edict of Union.

Thus, ended the 17th Ecumenical Council, whose 25 sessions were held in Basle and the rest of the sessions were held in Ferrara and Florence. Some historians call it the Council of Basle-Ferrara-Florence, but others call it simply: Council of Florence.

HISTORY OF THE CHURCH - MODERN AGE

Introduction

Before we study the History of the Church of the Modern Age, I deem it proper to discuss first the Precursors of the Protestant Reformation which is the beginning of Church History in the Modern Age. The purpose is to give the idea that the plan to reform the Church was not original to Luther. Several Popes of the Middle Ages had that laudable plan as we had seen in our study of the Middle Ages. Long before Luther's time, several people tried in their own way to make reforms. These people belonged to the previous period, but I discuss them here as a proper introduction to the History of the Church in the Modern Age which begins with Luther's reformation.

The Precursors of the Protestant Reformation

1. John Wyclif

John Wyclif was born in the small town of Yorkshire (England) in 1324. He studied at the University of Oxford. In 1366, King Edward refused to pay the tribute to Pope Urban V as had been done since the time of King John Lackland. John Wyclif took the side of the king against the pope and as a reward, he was given a chair at the University of Oxford and a rich parish, Lutterworth. At about this time, the whole Christendom suffered because of the policies of the popes in Avignon, and this gave Wyclif the occasion to make his attacks:

- a. against the temporal properties of the Church;
- b. against the monastic properties;
- c. against the mendicant orders (Dominicans and Franciscans) and;
- d. against the clergy in general.

His impoverished priest-followers formed a sect known as the Lollards. He also taught that the king had the right to confiscate Church properties when the churchmen used them badly. These teachings were very agreeable to the king and also to the people who were burdened with heavy taxes. These teachings which had political overtones very soon acquired religious ones. He began to teach that:

- a. the Holy Bible is the only rule of Faith;
- b. every individual has the right to interpret the Scriptures according to the light of his intelligence.
- c. the legitimacy of both civil and religious authorities depended on the state of grace of the person exercising that authority.
- d. the Church is composed only of the predestined;
- e. and there is no such thing as Transubstantiation and Real Presence.

As a result of these heretical teachings, the royal court abandoned him. He became more violent in his attacks. He attacked the Sacrament of Penance, made fun of the Indulgences, the veneration of the images and the cult of the saints.

In 1382, John Wyclif was condemned by the Council of London and Oxford, but he was allowed to retire unmolested to his parish Lutterworth, where he finished his translation of the

Bible and where he wrote his principal work, "The Trilogy". He died on December 31, 1384. In 1415, the Ecumenical Council of Constance condemned his teachings in 45 articles and ordered all his works to be burned.

2. John Hus

The heresy of Wyclif which promptly disappeared in England did not take long to reappear in Bohemia or Czechoslovakia (Czech Republic today). There, the heresy found fertile ground because of simony and corruption of the clergy which was then already causing trouble among the people.

John Hus was born in Husinec (Southern Bohemia) in 1369 and ordained priest in 1400. He taught at the University of Prague and there he became acquainted with the teachings of Wyclif. In 1382, Richard II, King of England, married Princess Anne of Bohemia, sister of King Wenceslaus. Because of this marriage, a close relationship started between the University of Oxford and that of Prague. Students were exchanged and very soon the errors of Wyclif were found spreading in Bohemia. Although Hus adapted the doctrines of Wyclif, he did not reject the dogma of Transubstantiation. In spite of this, John Hus encountered strong opposition within the University of Prague itself because of the existing antagonism between the German professors and the Czech professors. The Germans who were in the majority voted to condemn in 1403 the 45 propositions of Wyclif which the Czechs defended.

This event took place precisely during the Great Western Schism when the loyalty of the whole Christendom was divided among three popes. In 1409, King Wenceslaus refused to obey the Pope in Rome and pledged his allegiance to the Pope in Pisa. The Czech professors followed their king, while the German professors remained faithful to the Pope in Rome. To reward the faithful Czech professors, Wenceslaus reversed the decision made by the University of Prague in favor of John Hus. This caused the exodus of German professors from the University and the ground was free for the heresy.

Meanwhile, despite the protection of King Wenceslaus, John Hus was condemned by the Archbishop of Prague and by Rome. The city was placed under an interdict. This caused the Catholic to rise against Hus who had to abandon the city for some time. He stayed in the suburbs where he continued preaching his errors and wrote many works, one of them was "On the Church".

In 1414, the Ecumenical Council of Constance was convened and among the agenda was to obtain unity of faith. Emperor Sigismund who aimed for peace in Bohemia, advised John Hus to present and appeal his cause before the Council. He assured him of safe-conduct for his journey to Constance, but he did not assure him of safety as to the decision of the Council. Thirty propositions of "On the Church" were declared heretical. He refused to retract and the Council condemned him, transferring him to the secular authority. He was burned at stake in 1415. His friend and collaborator Jerome of Prague was executed the following year.

The execution of John Hus and Jerome of Prague which the Council thought or aimed to end the case, became the cause of a terrible and bloody war known in history as the "Hussite War".

that lasted for 17 years (1419-1436). It left Bohemia and Germany devastated and ended only by the Pact of Prague in 1436.

3. Other precursors of the reformation

- a. Josh Goch – (Holland) admitted only the truth from the Scriptures.
- b. John Wessel – (Holland) attacked the Indulgences, the Primacy of Rome and Extreme Unction.
- c. Jerome Savonarola (1452-1490) – Savonarola was the prior of the Dominican Convent of St. Mark in Florence. Although he did not attack any Catholic truth, he made such violent denunciation against Pope Alexander VI as to discredit the papacy. He preached furiously against the corruption of Rome and called the pope the “simoniac and faithless pontiff”. He was tortured and burned at stake with two of his followers.

HISTORY OF THE CHURCH - MODERN TIMES

General division of the History of the Church

We reiterate here the General Division of Church History. It is usually divided into three great epochs:

1. Christian Antiquity (33 A.D. – 476) comprising the time from the foundation of the Church (33 A.D.) to the Fall of the Western Roman Empire in 476.

2. Medieval Age (476 – 1517) – comprising the time from the Fall of the Western Roman Empire to the Protestant Reformation.

3. Modern Times (1517 to our own times) – begins from the Protestant Reformation up to our days.

The topic for this semester is Modern Times, and we divide this epoch into two great periods:

a. First Period – from Luther to the French Revolution (1789)

b. Second Period – from the French Revolution to our days.

MODERN TIMES

GENERAL SUMMARY

The third and Last Epoch of Church History is known under the name of Modern Times. As we have seen above, it has two periods.

The first period began with Martin Luther's Reformation and was characterized by a revolt organized outside and against the Church. This revolt called the Protestant Reformation started in Germany (1517) and spread rapidly to Switzerland, France, England, and the countries in Eastern Europe and Scandinavia. Only Spain, Portugal, and Italy were spared from its invasion.

The leaders were: Martin Luther in Germany, John Calvin in Switzerland and France, and King Henry VIII in England. These three established three Christian Churches independent from Rome: the Lutheran Church, the Calvinist Church and the Anglican Church. They are known by the generic name of Protestant Churches. Protestantism did not content itself in merely disobeying the Church of Rome. It also went against the Dogmas and discipline hitherto accepted by the Catholic Church. It also divided the Christian countries into two opposing camps which during more than a century destroyed each other with bloody wars.

The reaction in the Catholic Church was a deep soul-searching movement that brought about the Council of Trent which concretized formulas of Faith and published disciplinary decrees. These constituted a real REFORM known as the Counter Reformation or Catholic Reformation. The Church also showed her energy by establishing the Faith in America, Africa, and Asia.

During this period, there arose enemies of the Church, distinct from Protestantism, two of which came from within: Jansenism and Gallicanism, and two from the outside: incredulity and faithlessness.

The Second Period of Modern Times is also called Contemporary Period. Like the First Period, it started with a Revolution, but this time, it was political in character. It sought social and political reforms. The French Revolution, influenced by rationalistic philosophy of the 18th century was not only anti-Catholic, but anti-Christian. This movement spread from France to other countries with disturbing effects.

The 19th century saw the Church in an unstable state. The French Revolution brought about the spirit of liberty, so that many monarchies were replaced by democracy, and the Church was left without civil protection. The countries, thus influenced, slowly rid themselves of the Church influence and brought about the separation between the Church and State. In spite of these revolutions, religious and political, the Catholic Church came out strong and victorious.

FIRST PERIOD

From Luther to the French Revolution (1517-1789)

CHAPTER I - The Protestant Reformation

A. The Causes of the Protestant Reformation

The Protestant Reformation was provoked by many causes both religious and political in nature:

1. Religious Causes

a. The sad state of the Church during that time

Corruption and dissipated life were common both among the clergy and the laity. The Councils of Pisa, Constance and Basle were unsuccessful because of the opposition of some bishops to the Papal Authority. During the Renaissance, some popes were not models of virtue: Alexander VI, whose life was a great scandal, causing Fr. Savonarola to attack him mercilessly; Julius II who was more a warrior than a spiritual leader and hired Michelangelo to beautify St. Peter's Basilica and the papal palace; Leo X, during whose reign the Reformation started, was more interested in arts and letters than the spiritual welfare of the Church. The Church at that time was rich, owing one-third of Germany. In France, the Concordat of 1516, again gave the king the right to appoint people to high ecclesiastical offices. This gave rise to simony unworthy Church dignitaries and corruption of the clergy.

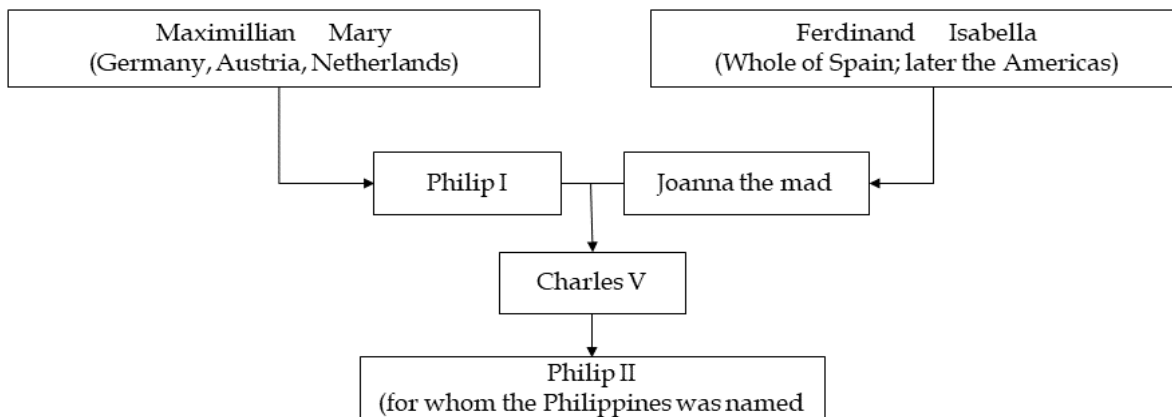
b. The attraction of Luther's error

The new doctrine of Luther's attracted many followers, especially those who were weak in virtues. Luther taught a new doctrine of justification which required only faith in order to be saved. He did away with good works and man's cooperation with grace. Self-denial, fasting, abstinence, confession, and celibacy were useless practices. These were indeed attractive to the sensuality that prevailed at the time.

2. Political Causes

The political situation in Germany was favorable to Luther's revolt. Emperor Charles V, although a Catholic at heart, could not keep the peace because his Empire was so vast, and his influence over it was more fictitious than real. The prince-electors, counts and lords of Germany desired to get rid of Charles' vast power and get for themselves the vast holdings of the Church in Germany.

This is how Charles V inherited so vast a territory in Europe. His father was Philip I of Austria, son of Maximilian of Austria and Mary of Burgundy. His mother was Joanna the mad, daughter of King Ferdinand of Aragon and Queen Isabella of Castille, who successfully drove out Moslems from Spain and later sent Columbus to explore a new route to India, discovering instead the Americas.



Side note: King Francis I of France was afraid of Charles V because of the territories he ruled, almost surrounding France. Netherlands in the northeast; Germany and Austria in the East; Spain in the southwest and across the channel, England was ruled by Henry VIII whose wife was Catherine of Aragon (sister of Joanna), aunt of Charles V.

B. Martin Luther

Martin Luther was born on November 10, 1483 in Eisleben, Germany, son of Hans and Margarete Ludher, (later changed to Luther) who were of Thuringian peasant stock. He studied at Magdeburg and Eisenach. With the help of a generous lady, he was able to take up law at the University of Erfurt. His decision to enter a monastery a few months later was consistent with his deeply introspective and melancholy disposition, but the circumstances suggest that the decision may have been less than wholehearted. The decision was made after the sudden and almost simultaneous death of his two close friends and in a moment of panic during a terrible thunderstorm after he was thrown to the ground by a bolt of lightning. He joined the Augustinian Order at Erfurt in 1505, the strictest Order in that region. Ordained in 1507, he became professor of Philosophy in the University of Wittenburg.



Martin Luther

In 1511, he made a trip to Rome where he was scandalized by the luxury of the pontifical court and the immorality of the Roman clergy. In 1512, he obtained his Doctorate in theology in Germany. He had a weak sensibility, but vivid imagination. He was tormented by a constant fear of sin. The more he prayed and mortified himself, the more he became scrupulous. In the cloisters, he was unable to find the peace he desired, nor was he able to dominate his passion which in his student years, he had indulged to excesses. All these led him to conclude God's law is impractical.

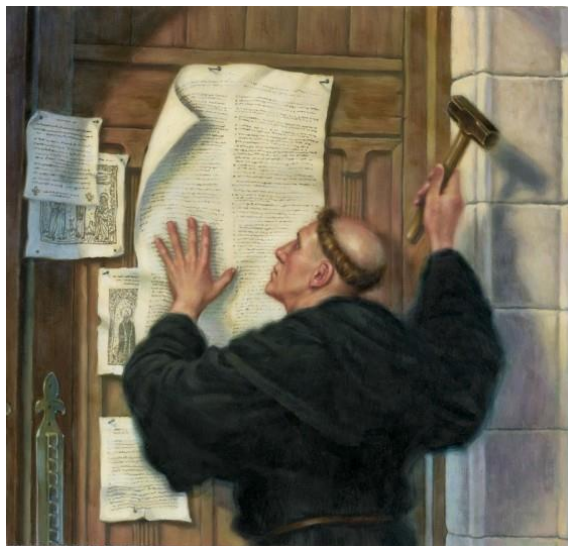
His principal teaching: Justification by Faith alone, was the conclusion he made on romans 1:16-17, where St. Paul writes that faith is the beginning of justification. Luther concluded: Christ is the only just. He had satisfied for my sins. From the moment Christ took upon himself my sins, I ceased to have them. I am therefore forgiven. From the moment I took upon myself his justification, I am justified because of the justice that comes from him. With this kind of reasoning, it matters not whether one's action is good or bad, as long as one has faith on the redemptive work of Christ. His motto: "*Pecca fortiter, sed crede fortius*" - Sin much, but believe more.

C. The Case of the Indulgences

Luther had already formulated his doctrine on original sin, human freedom and justification by faith when the case of the Indulgences came about. The case of the Indulgences, therefore, can be considered, not as a cause of the Reformation, but an occasion or the opening sought by Luther to expose his new doctrine.

In 1514, Pope Leo X granted plenary indulgence to people who would go to confession, communion, and give donations to finish the great Basilica of St. Peter in Rome. There was nothing new or strange about this, for it was a common practice of the Church to grant indulgences with the usual conditions, and there was nothing wrong for Christians to contribute for a just cause.

In Germany, Archbishop Albert of Maguncia (Mainz) was designated to publish the Indulgences with Tetzel, a Dominican friar, as preacher. The incisive preaching of Tetzel and the procedure used by the Fugger, the Augsburg bankers in charge of collecting the donations, made the whole case more financial than religious. This was the occasion awaited by Luther to effectively launch his new doctrine. On October 31, 1517, he posted on the door of the church of Wittenberg the 95 theses, which did not attack the principle of the Indulgences, but denounced it as abusive and exposed some of his new doctrines.



*Martin Luther and his 95 Theses on the doors of
Wittenburg Cathedral*

Luther dared publish his 95 theses because the German princes had already protested against the publication of the Indulgences. They did not want Germany money to flow to Rome. Besides, some German bishops considered the whole case detrimental to the Sacrament of Confession.

To make matters clear, Tetzel publicly explained the nature of the Indulgence and Luther answered him with his "Resolutions", a copy of which was sent to Rome together with a letter reiterating his submission to the Holy See. Leo X saw the whole thing as a rivalry between the Dominicans and Augustinians. He summoned Luther to Rome, but Frederick of Saxony arranged it in such a way that Luther was made to justify himself before Cardinal

Cajetan, the papal legate. Luther pretended to submit, but later retracted his act of submission.

Meanwhile a public debate was organized in the University of Leipzig between the Dominican John Eck and Carlstadt, a fervent disciple of Luther. Luther himself participated in the debate. The result was a victory for John Eck which was acknowledged by the University of Paris, Cologne and Lovaine. The only good effect Luther got from this debate was the winning over to his cause the great humanist Melanchton, the "*Praeceptor Germaniae*".

Luther continued his insubordination by publishing three more works reiterating his errors. Leo X in his Bull "*Exsurge Domine*", condemned the errors and excommunicated Luther. In answer, Luther burned the Papal Bull in the public square of Wittenburg before his students. The religious revolution had begun. Henry VIII of England defended the Catholic cause which earned for him the title of "Defender of the Faith" from Leo X. Germany now was divided into two hostile camps.

D. Diet of Worms

Charles V, king of Spain and emperor of Germany and the low countries (Netherlands), being a convinced Catholic, wished to implement the Papal Bull but the German prince-electors vehemently complained that Luther should not be condemned without trial. Against the wishes of the papal legate Jerome Aleandro, Charles V convoked the Diet of Worms (1521). Luther, encouraged by the German princes, instead of retracting, strongly professed his errors and denounced the papal infallibility and the Councils. The Diet published an Edict exiling Luther from the Empire, burning all his works, and condemning all his followers. Luther's 21-days safe conduct had not yet expired, the knights of Frederick of Saxony "kidnapped" him and hid him in the castle of Wartburg where he lived for two years under the name Knight George. With the help of some friends. He began translating the New Testament into German.

E. Result of Luther's errors

1. Many of Luther's followers, especially the Augustinian friars of Wittenburg, except for the faithful 13, left their convent. Many monasteries closed their doors. They declared their vows null and void and many of them got married. Luther himself married Catherine von Bora, a Cistercian nun. There were, however, inspiring example of loyalty, for example the Clarisses at Nuremberg, under the direction of the Abbess Caritas Pirckheimer bravely withstood all pressure and persecution from the city council.

2. Luther's pamphlet "Concerning Monastic Vows", often through grotesque distortions, Luther attacked monasticism, the Holy Mass, priesthood, celibacy, papacy, and many other aspects which so recently had been sacred to him. Holy Mass was abolished, the Eucharist was abandoned and so was Confession. Holy Communion was given both species and prayers were said in German instead of Latin.

3. Another result of Luther's reformation was the Anabaptism. The Anabaptists considered baptism of children null and void and admitted only baptism of adults. They considered study as useless and thereby they closed all universities and schools in their regions. They destroyed

altars, images, and precious paintings. Only the timely intervention of Luther prevented more destructions.

4. Under the pretext that to reform the Church, she should be deprived of her riches, the knights and peasants confiscated Church properties for their own use, some of which belonged to prince-bishops. War broke out. Thousands of castles and convents were destroyed. Luther condemned the knights and peasants for their atrocious crimes. It was not long before the properties of the Prince-electors were also in danger of being sacked. Luther sided with the latter and exhorted them to kill the knights and the peasants, thus prescribing the very crime he condemned before. Luther wrote: "It is now the time for patience and mercy. It is the time for the sword and anger... Stab, strike and strangle where you can; if you die in the process, it is to your benefit, for you can never obtain a more blessed death than to die in obedience to God's word and order, according to Romans 13, in the service of love, and in the attempt to save your neighbors from hell and the fetters of the devil."

The war between Charles V and Francis I of France kept the former busy. He was away for nine long years. This gave the prince-electors the chance to usurp the properties of the religious and of the Church.

F. Tentative Plans for Conciliation

1. Diet of Spire (Speyer) called by Charles V in 1529, in which the Catholic princes who were the majority, decided that Lutheranism would be tolerated in these places where it was already established, but should not be propagated elsewhere. But some princes and 12 cities protested. They wrote a protest against the decision. From thence the movement of Luther was called "Protestantism" and the followers "Protestants".

2. Diet of Augsburg (1530) was another try at conciliation convoked by Charles V who asked the Protestants to define their stand. Melanchton, who was the most moderate and sincere of them, prepared the "Confession of Augsburg" and presented it to the Emperor. This, in turn, was submitted to a group of wise Catholic theologians who refuted it article by article. Melanchton answered with his "Apology of the Confession of Augsburg," but the peace so desired by Melanchton was not possible because of the refusal of Luther.

Seeing the futility of his plans of conciliation, the Emperor gave the Protestants six months in which to retract, but to no avail. After the grace period, the decisions of the Diet of Worms took effect, condemning Luther, his doctrine and his followers.

G. Final Solution

To defend themselves, the Protestants were united and formed the League of Schmalkalda (1531) with the elector Frederick of Saxony and Philip of Hesse as leaders. The League allied itself with France and Denmark to resist Charles V. Unfortunately, about this time, the Turks were threatening to invade Austria, in fact they stood outside the gates of Vienna. The Emperor was forced to ask help from the Protestant princes. In return for their aid, they asked for religious freedom.

The Emperor continued to look for means of bringing the Protestants back to the Catholic fold. He tried to use force sending to Germany a contingent of Spanish soldiers, but to no avail. In 1555, the Diet of Augsburg was reconvened wherein the principle "*Cujus regio, ejus religio*" was confirmed – meaning: "Whose religion, his religion". The religion of a region follows the religion of the ruler. This gave rise to the Thirty Years War in which Germany, Bohemia, Denmark, Holland, England, and Sweden took part. The war ended with the Treaty of Westphalia that gave official recognition to Protestantism.

CHAPTER II - Reformation in Switzerland

The reformation entered Switzerland in two currents: one by way of German Switzerland which began in Zurich led by Huldreich Zwingli. The other by way of French Switzerland which began at Geneva led by John Calvin.

A. Huldreich Zwingli

Zwingli was born in 1484 at Wildhaus in the Toggenburg valley. He studied in Basle, Bern, and Vienna. He was the pastor (parish priest) of the cathedral of Zurich when Luther preached against the Indulgences. He did the same when the Franciscan Bernard Sanso preached the Indulgences in Zurich. With the Grand Council of Zurich supporting him, he refused to listen to the fatherly admonitions of Pope Leo X and Pope Adrian VI. Instead he presented a petition signed by ten ecclesiastics of Zurich in which he asked for the freedom to preach the true gospel, the abolition of celibacy for the clergy. It was approved by the Council and in 1524, he married Anne Reinhard, a wealthy widow with whom he had lived for a long time. Zwingli destroyed statues, images, and altars. He abolished the Holy Mass and removed the bells and pipe organs from the churches. His new cult consisted in some prayers, preachings, and sometimes, communion.

Not all the German-speaking Swiss cantons (provinces) fell into the errors of Zwingli. Many remained Catholics. The Zwinglians tried to impose the reformation by force and war broke out. This religious war ended with the battle of Kappel where the Zwinglians were defeated. Zwingli with sword and battle axe in hand died with seven of his preachers. Thus, German Switzerland remained divided by religious beliefs: Zwinglianism to the north and Catholicism in the south.

B. The Doctrine of Zwingli

1. Zwingli, in accord with Luther, held the Bible as exclusive authority and believed in justification by faith alone.

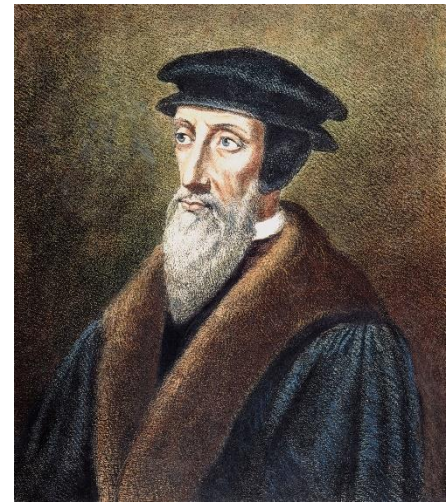
2. Zwingli taught absolute predestination: the order of things in the world is necessary, immutable and entirely dependent on God's will. Hence, evil is the work of God. Therefore, sin cannot be imputed on man. Contrition is unnecessary.

3. He admitted only baptism and the Supper (Communion). In the Eucharist, he differed from Luther in that while Luther admitted real presence (not by transubstantiation, but by God's ubiquitousness), Zwingli taught that the Supper is only a memorial of Christ's death. The "est" of "Hoc est corpus meum" is translated as "means". This means my body.

C. John Calvin

Born in Noyon, Piccardy, France, on July 10, 1509, Calvin or Cauvin, studied theology in Paris. He belonged to a social class close to the Church, his father being the procurator general of the cathedral chapter of Noyon. John grew up in the company of the nephews of the bishop. Calvin's mother died early. This lack of motherly love was important in his development. Femininity and love play no role in his life, theology, and actions. On the other hand, his father demanded unconditional submission. There was no backtalk, no criticism, no disobedience. Calvin was deeply impressed by the will and authority of his father. Later, he would shape God's majesty and his own person according to this model.

While studying in Paris, Calvin lived in the College Montaigu WHERE THE GREAT HUMANIST ERASMUS resided before him and where Ignatius of Loyola would live a few years later. He shifted to the study of law which he took in Orleans and Bourges, where he befriended the German Hellenist Wolmar who taught him the doctrine of Luther. Meanwhile his father had broken away from the cathedral chapter and the bishop of Nyon that resulted in his father's excommunication. Calvin's older brother, a chaplain, also broke with the Church and Calvin soon followed them. He went to Basle where he wrote his famous "Institutio Religionis Christianae" that made him famous overnight. Later, he went to Geneva where he met William Farel and together they preached the Reformation.



John Calvin

At first, they were not successful. Calvin's strictness met opposition from a group of libertines. He was forced to leave Geneva with Farel. Three years later, however, he was recalled by the people of Geneva and he entered the city in triumph.

He ruled Geneva as a tyrant, organizing a Consistory charged of watching on the public as well as the private lives of the people. He dictated rules, not only concerning dogmas and cult, but also concerning the people's way of dressing. He opposed freedom of conscience and sentenced to death any heretic. He was responsible for the death of James Gruet for calling him a hypocrite, and Michael Servet, a Spaniard, for denying the Trinity.

He established in Geneva an Academy, a sort of seminary for Calvinist preachers. Thus, Geneva came to be known as the "Rome of Protestantism". He remained the head of Calvinism during its struggle. In 1539, he married Idelette von Buren because friends urged him to do so. But he had no time for domesticity and love. After Idelette's death, Calvin stated that she had never been a burden or a hindrance to him. Calvin died on May 27, 1564 and was succeeded by Theodore Beza who was more moderate.

D. Doctrine of Calvin

1. The Bible for him is the only source of faith.
2. He admitted only two sacraments: baptism and the Supper. About the Eucharist, he did not admit transubstantiation, nor the real presence that Luther gave, nor as a memorial as Zwingli believed but only virtual presence that communicate certain divine virtue or power to the predestined.
3. He admitted absolute predestination: From eternity, God had already decreed those who will be saved and those who will be damned, and so there is no sin however great, nor virtue however heroic that can change God's decree.
4. His church is patterned after the primitive church. Each community with its own Consistory (presbyterium) composed of pastors and elders chosen by the people. There is no hierarchy.
5. The cult was simple: no ceremonies, no decorations, no images or sculptures. The service consisted only of preaching and singing.

CHAPTER III - Reformation in the British Isles

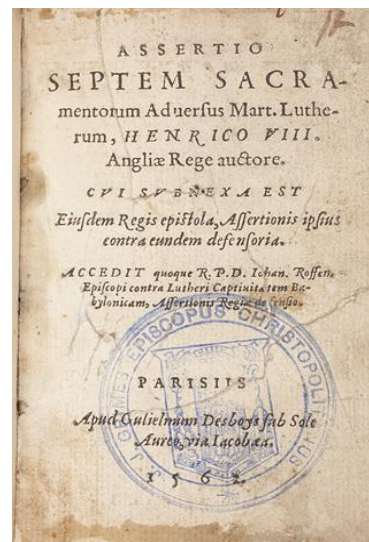
Unlike the Reformation in Germany and Switzerland, the Reformation in England was caused by the sensuality of Henry VIII. In Scotland, the Reformation began by John Knox who propagated Calvinism. But in Ireland, the people remained steadfast to their Catholic Faith for which they paid very dearly with their blood and properties.

A. Henry VIII

Henry was born in 1491 at Greenwich and in 1509 succeeded his father Henry VII to the throne. At first, he was a staunch Catholic. When Luther began to preach his errors, Henry wrote a treatise "The Defense of the Seven Sacraments" that won for him the title of "Defender of the Faith" from Pope Leo X. But in 1527, the whole situation changed. The king greatly desired to have a male heir and was infatuated with Anne Boleyn, a maid in the royal court. He asked Cardinal Thomas Wolsey to petition Rome for the annulment of the king's marriage to Catherine of Aragon, claiming that Catherine was the wife of his older brother Arthur who died at the age of 14, and Mosaic Law (Lev. 18:16) prohibits marriage between in-laws. Pope Clement VII refused to annul the marriage.



King Henry VIII



Title page to Henry's Defense of the Seven Sacraments

Thomas Cromwell, the king's prime minister, advised the King to follow the example of the German princes by declaring independence from Rome. Then, Thomas Cranmer, a friend of the king and an unscrupulous bishop, was appointed to the See of Canterbury. He promptly annulled the first marriage in May 1533 and belatedly "justified" Henry's secret marriage to Anne Boleyn the previous January.

Excommunicated by the Pope, Henry VIII asked the Parliament to pass the "Act of Supremacy" (1534) declaring him as the only supreme head on earth of the Church of England, obliging all his subjects to make an act of loyalty. A great majority of the clergy submitted, but some refused to acknowledge him as head of the Church, among them Thomas More, ex-



Sts. Thomas Moore and John Fisher

Chancellor and a learned man of his time, and John Fisher, bishop of Rochester and confessor of Catherine of Aragon. Both were beheaded.

Henry VIII decided to preserve some Catholic dogmas. He published the Bill of Six Articles in which he admits: transubstantiation, communion under one species, clerical celibacy, vow of chastity, Mass for the souls in Purgatory, and auricular

confession. This creed which denied the supremacy of the Pope was unacceptable for both Catholics and Protestants. Thus, hundreds of bishops and monks were put to death. Scores of Protestant nobles, among them Thomas Cromwell himself, were executed.

Henry VIII died in 1547 after having six wives (two were put to death). Catherine of Aragon died a natural death; Anne Boleyn, mother of Elizabeth I was beheaded, and so was Catherine Howard; Anne of Claves, reputed to be ugly, was repudiated and sent back to Germany; Jane Seymour died after giving birth to Edward VI and Catherine Parr who survived the king.

E. The Children of Henry VIII

Henry VIII had three children from different wives and all of them ruled England one after another and each followed different religious persuasion.

1. EDWARD VI (1547-1553) - son of Henry VIII by Jane Seymour, was only 9 years old when he succeeded his father. During his reign of only 6 years, England was ruled by regents: Lord Somerset, and Lord Warwick. Through the influence of Thomas Cranmer, Protestantism was introduced and spread in England. The Bill of Six Articles was abolished; communion under both species was enforced; celibacy of the clergy was abolished and the naming of bishops was done by the government.

The old liturgy was modified by what was contained in the Book of Common Prayer (1548) prepared by Thomas Cranmer who also prepared the Confession of Faith in 42 Articles (1552). The dogmas were mostly copied from Calvinism, and in order not to disappoint the English people who were Catholic at heart, the organization of the Church by hierarchy and parishes was preserved. The Primacy of the Pope was suppressed, and the government of the Anglican Church was placed in the hands of two Archbishops: Archbishop of York and Archbishop of Canterbury, with the latter enjoying the title of Primate of the Kingdom.

2. MARY TUDOR (1553-1558) - daughter of Henry VIII by Catherine of Aragon, succeed her brother Edward VI who died of tuberculosis at the age of 15. The new queen married her nephew Philip II, king of Spain, son of her first cousin Emperor Charles V. She wanted to restore Catholicism to England, first by moderate means, but later, because of the intolerance and

stubbornness of the Anglicans, she employed severe means. About 300 fell victim to her policy, among them Thomas Cranmer, archbishop of Canterbury and the Duke of Northumberland who was formerly the Earl of Warwick, second regent of Edward VI. For this act, she was called "Bloody Mary" by the Protestants, though her actions were less bloody and cruel than those of her own father Henry VIII and those of her younger sister Elizabeth I years later.

3. ELIZABETH I (1558-1603) - daughter of Henry VIII by Anne Boleyn, succeeded her half-sister Mary Tudor to the throne that was unstable because of the different religious policies followed by her two predecessors. At first, she wanted to be neutral, but because the Pope and the Catholics in England questioned her legitimacy and her succession to the throne, she decided to side with the Protestants, thus defending her crown against her rival, Mary Stuart, known in history as Mary, Queen of Scots, grandniece of Henry VIII, and queen of France, being married to king Francis II of France.

When Mary Stuart became a widow and queen of Scotland only, Elizabeth's throne was secured. She no longer feared Mary Stuart, whom she later imprisoned and put to death. Elizabeth published the Act of Uniformity which enforced the contents of the Book of Common Prayer and demanded from all subjects allegiance to her as the supreme head of the Anglican Church. The bishops who refused to pledge allegiance to her were replaced by new bishops. The Catholic hierarchy was thus substituted by the new Protestant hierarchy, Matthew Parker was made Archbishop of Canterbury with instructions to enforce unity of faith and cult.

Special Note: The question whether the ordinations performed by Archbishop Matthew Parker were valid or not was resolved by Pope Leo XIII in 1896, declaring them to be invalid.

In 1562, the Bill of 39 Articles was published. It was a modified version of the 42 articles of Edward VI. It contained the Anglican Doctrine, thus making it the Creed of the Anglican Church. All people, Catholic or Protestants, who refused to accept this Creed were called "dissidents" or "non-conformists".

Elizabeth was excommunicated by St. Pius V in 1570. This made her furious and she passed draconian laws against the Catholics and instituted the High Tribunal to try the "non-conformists". Many priests and monks were tortured and put to death. People who gave hospitality to the clergy, or heard Mass or went to confession were likewise put to death. The cruel laws continued in force even until the French Revolution in 1789.

During these persecutions, the Catholic English clergy were secretly educated and trained in colleges established in the European continent, the most famous of which was in Douai, northern France formed by William Allen, and in Rome, founded by Pope Gregory XIII in 1579 and in Spain at Valladolid and Salamanca.

C. The Anglican Doctrine

1. It admits the Calvinist dogma of justification by faith alone. It admits Tradition in so far as it does not contradict Sacred Scriptures. It admits the Symbols of the Apostles, of Nicea and of St. Athanasius.

2. It admits the sacraments: baptism and Supper, although it rejects real presence and the Holy Mass.

3. It rejects the cult of the saints, relics, purgatory and prayers for the dead.

4. Regarding the structure of the church, the Anglican Church is similar to the Catholic Church, except for the supreme head which is the king (or queen) instead of the Pope. The hierarchy of bishops and priests was preserved by Elizabeth. This is why the Anglican Church is also called the Episcopalian Church or High Church. The Anglicans who rejected the hierarchy are called Presbyterian Church or Low Church. From the Low Church, the Puritan sect was formed.

5. As to the cult, Elizabeth who was a lover of external pomp and pageantry, preserved many ceremonies of the Catholics, such as various prayers in English, not Latin, and vestments of priests.

Thus, Anglicanism is a happy mixture of Calvinism, Lutheranism, and Catholicism.

D. The Religious Situation under the Stuarts

When Elizabeth I died without heir (virgin queen), the English crown passed to the Stuarts. Her immediate successor was the son of Mary Stuart, James I, who was already king of Scotland. James was still a baby when his mother Mary was imprisoned and put to death by Elizabeth I. He was raised with Puritan education. When James took over the English throne, the religious situation in England was very complicated because Anglicanism was not yet accepted by all the people. There were 4 factions: Catholics, Anglicans, who were in the majority, the Puritans who were few but very sectarian, and the Independents, we shall describe the last 2 factions:

Puritans - This was the sect that originated from the Low Church or Presbyterian Church which taught a very rigid and austere morality and was founded shortly after the death of Elizabeth. The sect objected to anything found in the Anglican creed that smelled of Catholicism or Papism. The prototype of this sect was Oliver Cromwell. The name Presbyterian is generally applied to the Calvinists of Scotland and England who refused to join the Episcopalian Church, and is governed by "Presbyters" - pastors or ministers elected by the people.

Independents - were a group of English people who did not join any established church. They were more logical because according to the Protestant theory of freedom and conscience and private interpretation of the Bible, there was no need for Puritan pastors, Anglican ministers, or Catholic priests to direct them.

In all these groups, only the Anglican Church had legal status as it was the religion of the State. This church was violently attacked by the Puritans who wanted to replace it as the State religion. When James I ascended to the throne, the Puritans rejoiced because he was educated as a Puritan, but their rejoicing was short-lived inasmuch as James I wanted to rule England as an absolute monarch. He imposed Anglicanism upon all his subjects, because he realized that only through the Anglican church with its hierarchical structure, with its bishops appointed by him and therefore loyal to him, could he become both the spiritual and temporal head of the nation. The king's policy was against both Catholics and Puritans. The latter finding themselves

persecuted immigrated to North America, aboard the Mayflower, and landed in Massachusetts and later spread out to what is now the United States of America.

The fate of the Catholics was no less worse. They were persecuted specially after the discovery of the Gunpowder Plot in 1605 which aimed to blow up the king in session with the Parliament. The king imposed on the Catholics to make the Oath of Liberation, swearing that they would no longer recognize the Pope's right to depose kings and the Pope's right to free Catholics from their oath of loyalty to the king. Out of fear, many Catholics took an oath.

GUNPOWDER PLOT: This was the conspiracy by Catholics to blow up King James I in session with the House of Lords and House of Commons, and then seize power. Led by Robert Catesby, a small band sought to tunnel under the Parliament building from the cellar to the adjacent house they have rented. When this failed, they leased a storeroom under the House of Lords, secreted 36 barrels of gunpowder, scrap and firewood in it. Guy Fawkes was assigned to apply the torch on November 5. But Francis Tresham, one of the conspirators, warned his brother-in-law, Lord Mounteagle not to attend the session on that day. Lord Mounteagle exposed the plot. Guy Fawkes was arrested as he walked into the storeroom on November 4. A series of arrests was made. Some conspirators were killed. Others were tried and executed. Others were imprisoned. November 5 today is Guy Fawkes Day and is still celebrated as a national holiday in England.



A report of eight of the thirteen conspirators

2. CHARLES I (1625-1649) - Charles I succeeded James I and was married to Henrietta of France, a Catholic princess. Like his father James I, he wanted to rule as an absolute monarch and preserve the unity of religion. But the Puritans of Scotland and the dissidents of England joined forces and rebelled against him. To appease the English and Scottish members of the Parliament, he sacrificed the Catholics to the fanaticism of the Puritans, but he gained nothing but increase the number of his enemies. The Puritan army under the leadership of Oliver Cromwell persecuted the king as traitor and enemy of England, the king was beheaded in 1649 before the palace of Whitehall. A republic was proclaimed (1649-1660) and Cromwell ruled England under the title of "Protector" and continued his persecution of the Catholics.

COMMONWEALTH UNDER CROMWELL (1649-1660): The republic established by Cromwell lasted only for 11 years. Although it was a republic, actually Cromwell ruled it as a dictator. He defeated the Scottish army which invaded England to save the king. He crushed the Royalist resistance in Ireland. He passed the Navigation Act which required all imports to be brought exclusively in English ships. This caused a war with Netherland which he won. In foreign affairs, Cromwell attempted to unite all Protestant countries in Europe against the Pope but failed. He also waged a successful war against Spain for which he took from Spain the island of

Jamaica in the Caribbean. Shortly after this war, Cromwell died and was succeeded by his son Richard as Lord Protector of England.

3. CHARLES II (1660-1685). In 1660, the monarchy was restored when Charles II, son of Charles I, was proclaimed king. His reign was first characterized by an anti-puritan reaction. Two thousand pastors who refused to submit to the Bill of Uniformity were dispossessed of their parishes. Being the son of a Catholic princess, Henrietta of France, and to gain the financial help and politics of Louis XIV, he was tolerant to the Catholics, but not to Puritans. As a result, the Anglicans allied themselves with the Puritans and accused the Catholics for the fire in London in 1666. To appease the furor, the king through a vote of the Parliament, passed the Bill of Test which excludes all Catholics from all public and military offices, and requires every candidate to a government office to take the oath of allegiance to the King as supreme spiritual head of the Church of England and to receive the Supper according to the Anglican rite. In 1678, because of a plot against the life of the king, which was planned by the impostor Titus Oates, and attributed falsely to the Jesuits, the Catholics were once again persecuted. Many were put to death including 6 Jesuits.

TITUS OATES (1649-1705) Titus Oates was a son of Samuel Oates, and Anglican clergyman who had become an Anabaptist preacher. Although Titus was expelled from school and college, he secured his ordination. He served as a naval chaplain but was dismissed. After a feigned or real conversion to Catholicism, he studied in Jesuit seminaries abroad, where he learned a great deal about prominent Catholics living in England. A short time after he returned home, he and Israel Tonge, a schoolmaster, obsessed with fear of Jesuit machinations, used this information to concoct an elaborate tale about a Catholic conspiracy to assassinate Charles II. Oates disclosed the details of the plot before the king. Although the king caught him twice in flagrant lies, his testimony was taken seriously. The Jesuits were charged. Oates became a national hero. Catholics became victims of a reign of terror. Not until three years later, James II ascended to the throne, his sentence was reversed. Years later, he became a Baptist preacher but was soon expelled from the sect.

4. JAMES II (1685-1688) James II was the brother of Charles II. He wanted to restore Catholicism to England. He abolished the Bill of Test. Protestant parishes were reoccupied by Catholic priests and the Jesuits were permitted to return to England. But in order not to antagonize the Protestant majority, he published the Edict of Tolerance in 1687 which equally favored the dissidents, the Puritans and the Catholics. This Edict reunited the Protestants. The Whigs, which were Presbyterians grouped against the king and the Tories rose in revolt and dethroned the king and called from Holland his Protestant son-in-law William III of Orange to take over the throne. William crossed the English Channel with 14 thousand men. James II escaped London without resisting. This short revolution marked the end of Absolute Monarchy and the end of Religious Controversy in England.

WILLIAM III OF ORANGE (1650-1702) William III was the son of William II, stadholder of the Netherlands and Mary, sister of Charles II and James II. William married his first cousin Mary, daughter of James II. Reserved, stubborn, and energetic, he became the champion of Protestantism in Holland and an implacable enemy of King Louis XIV of France. When his father-

in-law, James II attempted to establish a Catholic despotism in England, the Whigs and the Tories united to invite him and his wife Mary to restore English liberties. William accepted eagerly to align England with the Protestant coalition against France. His invasion of England was successful and the English Parliament proclaimed Mary and William joint sovereigns, having first obliged them to accept the Declaration of Rights. Their acceptance of this document which explicitly defined and limited the royal prerogatives, inaugurated the CONSTITUTIONAL MONARCHY in England. William was never popular in England and was a target of assassination plot (1696). An accident while horse-riding ended his life suddenly.

E. The Reformation in Scotland

John Knox began the Reformation in Scotland. In 1542, he was imprisoned and took refuge in England where under the protection of Thomas Cranmer he preached the Reformation. When Mary Tudor ascended the throne, he escaped to Orange, then to Geneva where he befriended Calvin. In 1555, he returned to Scotland to preach again. He was caught and sentenced to death but escaped. In 1559, he was in Scotland, this time for good, because the people were more receptive to the new doctrine. He published the Book of Discipline, wherein were exposed are the principles by which the Presbyterian Church of Scotland would be organized. Efforts were exerted to unite England and Scotland politically and religiously. Politically, they were united under the new name "United Kingdom of Great Britain", but religiously, they remained separate.

F. The Reformation in Ireland

Since the 12th century, under Henry II, a great part of Ireland had recognized the sovereignty of the kings of England. As a result, there were many Englishmen who settled in Ireland. When Henry VIII proclaimed himself head of the Irish Church, the English settlers readily submitted, but not the Irish bishops, priests, and people. They remained faithful to the Catholic faith. A cruel and bloody persecutions followed. During the short reign of Mary Tudor, there was a respite, but the persecution intensified under Elizabeth. Catholic priests were replaced by Protestant pastors who preoccupied themselves with appropriating the Church properties. The Irish people suffered most cruelly under the Puritan Oliver Cromwell who expropriated their land and put a price on every priestly head. this persecution deprived the Irish people of almost all rights of citizenship. They could not have their own schools or churches. They were prohibited to lawyers, judges, military officers or high government employees. They could not buy land nor lease land for more than three years. This situation still exists in Northern Ireland today, although some rights were given back.

CHAPTER IV - Reformation in the Rest of Europe

A. The Reformation in France

The cradle of French Reformation was the city of Meaux. Lutheranism was the first to penetrate France, but a little later, it was replaced by Calvinism. During the middle of the 16th century, the Huguenots, the name given to French Protestants, became so numerous that they became a real threat to the king and the peace of the nation. Such was the relationship between the Protestants and Catholics that a bitter struggle could not be avoided. There were seven civil wars, which were really religious wars because the principal cause was religion. The Calvinist Huguenots suffered a calamitous blow in the St. Bartholomew's Day Massacre when at the command of the queen mother Catherine de' Medici, thousands of the Huguenots were caught by surprise and butchered. The survivors managed to regroup and, under their leader Henry of



St. Bartholomew's Day Massacre, a painting by Francois Dubious

Navarre continued to struggle. Henry, however, turned Catholic in order to unify the country under his rule. The wars ended with the Edict of Nantes (1598) guaranteeing liberty of conscience for the Huguenots. The Huguenots, however, continued their belligerency. This prompted Cardinal Richelieu to fight them until the seige of La Rochelle where the Protestants were defeated and the Edict of Alais was published. King Louis XIV, thinking Protestantism had no more

followers in France, revoked the Edict with grave political consequences.

B. The Reformation in Eastern Europe

The countries in eastern Europe that had common boundaries with Germany could not stop the encroachment of the German Reformation. The errors of Luther found their way easily to Prussia, Poland, Bohemia, Livonia, and Hungary. The people of Germanic blood adopted Lutheranism, while the people of Slavic origin preferred Calvinism.

C. The Reformation in Northern Europe

In the countries of Scandinavia, namely: Denmark, Sweden, and Norway, the Reformation was propagated at the same time as in Germany. Lutheranism was propagated by the State, but respecting the sentiments of the people for the religion of their ancestors, the hierarchy and some Catholic rites were preserved, such as, the title of bishops, the sacerdotal vestments, the prayer for the dead, and the elevation of the host.

D. Reformation in the Low Countries

The Reformation entered the Low Countries during the reign of Charles V. During this time, the Low Countries (Holland, Flanders, Artois, and Luxembourg) was a flourishing country in Europe, but wealth produced luxury and corruption. The nobility was given to debauchery and

pleasures of the royal court, thus, contracting a huge debt. On the other hand, the clergy failed in their spiritual obligations. As in Germany, the nobles of the Low Countries received the new doctrine with sympathy because it gave the chance to confiscate the properties of the Church to pay for their debts. Soon, the religious question became political, and the Low Countries tried to shake loose the power of Spain (under Philip II) over them.

E. The Reformation in Southern Europe

1. ITALY - In Italy, the Reformation had its center in the big cities of Turin, Florence, Naples, and Ferrara. In this last city, the Duchess Renata of France was the protectress of the Reformers. The Inquisition, however, was relentless in its search for them and the errors of the Reformation did not win any adherent. The Italians remained faithful to Catholicism.

2. GREECE - In Greece, the Protestants desired to establish relationship with the Schismatic Greeks. In 1559, Melanchton himself sent a copy of the Confession of Augsburg to the Patriarch of Constantinople. In 1573, Crusius, professor of Tübingen, made contacts with the Patriarch Jeremias II, but both contacts failed. In 1621, the Calvinists almost made it, because the Patriarch Cyril Lucaris intended to adopt Calvinism, but the Synod and the people opposed his move and the plan failed.

3. SPAIN - In Spain, the reformers also failed. In 1521, Pope Leo X warned the rulers of Spain of the intrusion of Protestant books into Spain. The frontiers were then well guarded and incoming merchandise were carefully searched. Many Protestant books were discovered and burned. The two centers of Spanish Reformation were the cities of Valladolid and Seville, but these also failed.

CHAPTER V - Internal History of Protestantism

Protestantism, like Catholicism, had suffered from the evil of heresy or doctrines that were in opposition to those of Luther and Calvin. Less fortunate than Catholicism, Protestantism could not maintain unity because it preached in favor of Private Interpretation of the Scriptures and therefore, it had suppressed an effective means of maintaining unity of faith.

A. The Principal Protestant Controversies

Not all Protestants remained faithful to their first teachings. In many countries, the Lutherans embraced Calvinism. In Germany itself, Calvinism competed with Lutheranism, and grave rivalry arose. In the time that they fought against Catholicism, their common enemy, they were perfectly united, but when the time came for them to form their "creed", their theologians and preachers were divided and fought against each other.

In spite of the fact that both Luther and Calvin had rejected all form of Infallible Authority, yet in practice, they imposed their doctrine strictly as if they were New Popes. They demanded complete submission without reservation to their dogmas. This situation which made it impossible for their leaders to unite, was worsened for their successors who inherited neither their prestige nor their authority. Several attempts were made to formulate one common profession of faith, but all in vain.

B. Controversies among Lutherans

On the Eucharist:

1. Between Luther and Carlstadt.
2. Between Luther with Melancton and Zwingli with Bucerus and Ecolampadio.

On Justification:

1. Ossiandrist controversy - between the Lutherans and Andrew Ossiander, professor of the University of Tübingen who insisted that justification consisted in the indwelling of God in the soul, through the merits of Christ and obtained by faith.

2. Majorist controversy - between the Lutheran Amsdorf and George Major who insisted on the necessity of good works.

3. Sinergist controversy - between Amsdorf with Flacius of Iliria against John Pfeffinger who defended Sinergism, according to which the human will has its corresponding part in the work of salvation.

C. Controversies among the Calvinists

On Absolute Predestination:

1. Arminian controversy - took place in the Low Countries between Francis Gomer who advocated absolute predestination and James Arminius who defended conditional predestination.

2. Controversy between John Koch and Gisbert Voatius.

CHAPTER VI - The Catholic Reformation

A. The Council of Trent

It had been the great desire of the Catholic world to convene a grand Council that would pass necessary laws to put an end to intellectual anarchy and moral corruption that existed in the Church. The first attempt to convoke a general council was in 1537 under Pope Paul III (Alessandro Farnese). The venue chosen was Mantua, but because of some difficulties that arose with the duke of the city, it was transferred to Vicenza. But the council was not pushed through until 1545 in the Tyrolean city of Trent, after the "Peace of Crepy" was signed between Emperor Charles V and King Francis I of France.

The Protestants who, in various occasions, had suggested the convening of a general council, now refused to attend, because they were denied the right to vote.

The Council started on December 13, 1545 and ended on December 4, 1563 (18 years), celebrated 25 sessions and was the 19th Ecumenical Council in Church History. The first session was opened with very few attendance. Only about 30. But in the last session, there were 255 delegates, including 4 Papal Legates. Due to political circumstances, the Council was suspended twice and for this reason we can divide our study into three periods.

1. FIRST PERIOD (1545-1547) In this First Period, there were 8 sessions. During the first three session, general and preliminary questions were discussed, among them was the decision to have the votation per head, and not per nation, as was done in the Council of Constance. The 4th and the 5th sessions centered on Dogmas of the Church. In this matter, there was a difference of opinion between the Pope and the Emperor (Charles V). The latter, knowing the situation in Germany, wished to bypass dogmatic discussion, so as not to antagonize his Protestant subjects and to proceed immediately to disciplinary questions, while the Pope wanted to discuss first the dogmatic questions so as to fix the Catholic doctrines. Later, a conciliatory procedure was agreed: in every session, one dogma and one disciplinary question were to be discussed. After the 8th session, due to the pestilence that endangered Trent, the Council was transferred to Bologna. Paul III, who did not agree with the Emperor on the way the Council proceeded, was happy for the transfer from Trent which was inside the territory of the Emperor who tried to maneuver the Council according to his wishes. Charles V opposed the transfer, prohibiting the bishops to move to Bologna, so that the two sessions celebrated in Bologna had no good result, because the Spanish bishops had stayed on in Trent, obeying their king. Thus Paul III suspended the Council in September 1547.

2. SECOND PERIOD (1551-1552) This period started under the pontificate of Julius II (John Monti, Italian) and reconvened in Trent, but after the 6th session, the Council was again suspended, due to the treason committed by Maurice of Saxony, who, having transferred to the Protestant camp against the Emperor, attacked Tyrol. This suspension would not have lasted for more than two years, but because of the difference among Catholic princes and the reluctance of the Catholic people to accept the decrees of the Council, the suspension lasted for nine long years.

3. THIRD PERIOD (1561-1563) After the interruption of nine years, Pius IV (Giovanni Angelo de' Medici), upon the advice of St. Charles Borromeo, reconvened the Council at Trent. This period which lasted for 3 years, 9 sessions were held. The 23rd session was the most tumultuous, in which the Sacrament of the Holy Order was treated. The discussion centered on whether the bishops received their authority directly from the Pope or from Jesus Christ himself. The Italians were of the first opinion, while the Spaniards for the second. Fr. James Lainez (Spanish Jesuit, second master general of the Society) spoke eloquently that the power of jurisdiction proceeded immediately from God through Peter and his successors, and also, by way of privilege, to the other Apostles. Therefore, the power of jurisdiction of the bishops came immediately from the Pope, and mediately from God. This thesis which was the one held by the Italians and considered the episcopal authority as an emanation from the authority of the Pope was not accepted by the Council Fathers who wanted to define the hierarchy as of divine institution.

With the 25th session, the Council ended. Because of the important dogmatic agreements and disciplinary decrees, more than its long duration, the Council of Trent is considered the most important in the History of the Church.

B. Dogmatic Definitions of the Council of Trent

The Fathers of the Council had to clearly define various doctrines being questioned by the Protestants and by the enemies of the traditional doctrines of the Church. The Protestant heresy centered on 3 points: Source of Revelation, Justification, and The Sacraments.

1. Sources of Revelation:

a. The Council defined that Tradition as well as the Sacred Scriptures are to be considered sources of our Faith, contrary to the doctrine held by the Protestants.

b. The Council declared that the Scriptures should be interpreted according to the teaching of the Church and to the unanimous consensus of the Fathers of the Church, not according to personal criterion as held by Protestants.

c. The Canon of the Bible was fixed.

d. The Vulgate was proclaimed as the official edition and substantially authentic.

2. On Justification

a. The Council defined that Justification is an internal regeneration by which man becomes a child of God, and not by the simple imputation of the merits of Christ.

b. The Council also defined that faith alone is not enough to justify a man, but had to be accompanied by good works under the influence of grace and through man's will, whose liberty is not destroyed by original sin.



Council of Trent

3. On the Sacraments

a. The protestants denied not only the necessity, but also the existence of 5 Sacraments, and so the Council defined the divine institution, the nature, the minister, the necessary disposition and the effects of the seven Sacraments.

b. Of the two Sacraments retained by the Protestants, namely, Baptism and Supper, the Council rejected Luther's doctrine of IMPANATION, i.e. Christ is present in the Eucharist IN and WITH the substance of bread. The Council used the word TRANSUBSTANTIATION to demonstrate that the substance of bread and wine disappear through the Consecration, and are converted into the body and blood of our Lord,

c. The Council also defined the doctrine of the Holy Sacrifice of the Mass and granted the use of the chalice for lay people in places where the Church deems appropriate.

The Council further affirmed the existence of Purgatory, the legitimacy of Indulgences, the invocation of the Saints, and the veneration of relics and images.

C. Disciplinary Decrees of the Council of Trent

The Council Fathers treated the disciplinary questions with as much care and dedication as the dogmatic definitions, because these were the groundwork for a real reform so desired by the Church. These decrees concerned both the clergy and the laity. We divide them into two parts:

FOR THE CLERGY - The Council promulgated rules for the different grades of the hierarchy: from Cardinals to the simple priests.

1. The Council established rules for the election of bishops and Cardinals. The latter, henceforth, have to be chosen from all nations of Christendom.

2. It obliged residency to all bishops and parish priests.

3. It prohibits the accumulation of benefices, provisions, and expectatives, and the receiving of money from the preaching of Indulgences.

4. It obliges the bishops to personally preach and visit their respective dioceses.

5. It obliges the parish priests to teach Catechism and to preach every Sunday and Holiday of Obligation.

6. To assure the unity in the Church, the Council recommends the holding of provincial councils every three years and the convening of diocesan synods every year.

7. It orders that priests, who were hitherto being trained in diocesan, conventual or parochial schools and universities, should henceforth be trained in seminaries.

8. On the monks: Because of the decadence of monastic life during the Middle Ages, as shown by the defection of many monks during the Reformation, a committee of Cardinals recommended the suppression of all religious orders, but the Council deemed this move too radical. It judged

better to correct than to destroy. The Council prohibits the admission of children into the monastery. It recommends the age of 12 for females, and 16 for males.

9. Monks are prohibited to possess personal properties.

10. Absolute cloisters are established in convents for nuns.

11. The Council prohibits the concession of Abbacy to people who do not belong to the regular clergy.

12. It determines the relationship of the regular clergy with the local bishops.

13. The bishops are made the sole preachers of Indulgences.

FOR THE LAITY

1. The Council declared the indissolubility of marriage.

2. It prohibits "Clandestine marriages" and declares them null and void.

3. Marriages are valid only when they are celebrated before the parish priests or their delegates and before two witnesses.

4. Duels are prohibited under pain of excommunication.

D. Promulgation of the Decree of Trent

The decrees of the Council of Trent were confirmed on December 30, 1563, by Pope Pius IV and he ordered the formulation of the "Profession of Faith" which have to be made by bishops, priests and professors of Universities before they take over an important position.

Italy, Spain, Portugal, and Poland immediately accepted the decrees of the Council.

The Emperor of Germany and the Duke of Bavaria asked for the privilege Communion under both species and marriage for their priests. The first was conceded, but not the second. Later, the first privilege was also rescinded.

In Austria, the decrees of the Council were accepted and published in 1564.

In France, although the government accepted the decrees of the Council, it objected to some provisions which condemned some Gallican liberties. For this reason, the decrees were published only through provincial councils.

E. The Result of Council

It was not long before the salutary effects of the Council were felt.

In the dogmatic aspect: the traditional doctrines of the Church were maintained and confirmed. It rejected and condemned the Protestant teaching of private interpretation of the Scriptures, making the Church the sole interpreter of the Bible. The Church became a monarchy with the pope as the universal pastor with full power to govern and rule the Universal Church, making the pope the supreme head of all ecclesiastical hierarchy and superior to the Councils. It

is true that this doctrine called "*ultramontana*" (beyond the mountain) because it seems to exaggerate the power of the pope, was not accepted by all and in effect, in France, it was opposed vehemently by the Gallicans who pretended to diminish the papal authority, subordinating it to the Ecumenical Councils. But with this decree declaring the supreme authority of the pope, the Fathers of the Council had established the principle of Unity which until our days is the greatest unifying force of the Catholic Church. They also conserved the Mass in Latin and the Breviary to forge unity in the Church.

In the disciplinary aspect: The Council was successful in realizing moral reform in the Church. With the establishment of seminaries, the Church was assured of clergy, well-instructed and prepared in the practice of virtues and the accomplishment of their ministry. With the clergy well-educated and virtuous, they could well instruct the people and influence them to lead Christian lives. In fact, the new regulations for the clergy was the principle of the renewal of Christian life, and with the Church better organized and purified, she left the violent crisis, the worst in her long history, stronger, whose effects would be felt in the following century.

CHAPTER VII - The Workers of the Catholic Reformation

Among the people who worked hard for the successful outcome of the Catholic Reformation, we distinguish three classes of people: First, the Popes who gave the impulse to the movement either by preparing the works of the Council or by enforcing its decrees. Then, we have the Bishops who had helped much in the regenerating movement of the Church, among them were St. Charles Borromeo, St. Thomas Villanova, and St. Francis de Sales. Finally, we have the newly founded religious Orders and Congregations, especially the Society of Jesus, so needed at the moment. We clearly see the “hands of God”, guiding the Church, fulfilling the eternal promise: “Behold, I will be with you till the end of the world.”

A. The Reformer Popes

The Popes who were witnesses of the start and progress of the Protestant Reformation were powerless to check it. Perhaps had they called for a General Council, they could have stopped its advance. Unfortunately, the circumstances surrounding the Reformation and its political character made it very difficult for the Popes. The Council could not be convened during the pontificate of Adrian VI (1522-1523) the last non-Italian pope before John Paul II, successor of Leo X, because of his short reign. Nor could it be called during the reign of Clement VII (1523-1534) because he sided with Francis I of France against Emperor Charles V, who invaded Rome and made the pope prisoner in the Sant'angelo Castle, just across the Tiber River from St. Peter's Basilica.

1. Paul III (1534-1549) - The first pope who took the reform seriously was Paul III (Alexander Farnese). Although he was dedicated to literature, he did not forget his mission as the Pastor of the Church. Both Francis I and Charles V realized the need of calling a council, but because of their wars, this was not possible. Despite this, the Pope did not abandon his hope for calling a general council. As we have seen above, he first tried to convene it in Mantua, and finally after the Peace of Crepy, it was formally opened in Trent.

2. Julius III and Marcellus II - When the council was suspended because of the threat of pestilence, it was reopened by Julius III (1550-1555). Marcellus II succeeded Julius III, but reigned scarcely a month (April 9 - May 1, 1555).

3. Paul IV (1555-1559) - Paul IV, while still Peter John Cardinal Caraffa, was already the true soul of the Catholic Reformation. He was one of the founders of the Theatine Congregation. Elected Pope, he showed severity against the heretics. He ordered to face the Inquisition all bishops and even Cardinals who were suspected of heresy. He published the INDEX, a catalogue of books, the reading of which was prohibited to all Catholics.

4. Pius IV (1559-1565). He was Giovan Angelo de Medici of the famous Medici Family, known for his tenderness and goodness of character. Under him, the Council was finished and he confirmed its decrees for all Christendom. He published a decree instituting the Congregation of the Index. He ordered the formulation of the “Profession of the Faith of Trent”, and with the help of his nephew, the saintly Charles Borromeo, he began to enforce the decrees of the Council. He restored the Order of Malta and the Order of St. Lazarus. He checked the luxury of the Cardinals. He founded a seminary in Rome and invited the Jesuits to take charge.

The application of the decrees of the Council which was begun by Pius IV, was continued by his eminent successors: Pius V, who restored the purity of faith and discipline; Gregory XIII who restored ecclesiastical studies, and Sixtus V, who reorganized the Roman Curia.

5. St. Pius V (1566-1572). He was Antonio Michele Ghislieri and was a Dominican friar. He dedicated all his enemy for the reform of the Church. He published the Roman Catechism prepared by four theologians under the direction of St. Charles Borromeo. It was intended for the education of the clergy. Pius V also strengthened the Inquisition. In his external policy, he sided with Mary Stuart against Elizabeth I whom he excommunicated in 1570. He favored Philip II in the Low Countries and in the side of the League of France. He planned to reunite Christian princes into a crusade against the Turks. Although these did not respond to his invitation, he, with the help of Spain and Venice, was able to send a fleet of Christian ships under the command of Don Juan of Austria, illegitimate son of Charles V, and won the decisive battle of Lepanto (1571). This victory drove the Turks permanently from the West. Pius V was canonized in 1712, the last Pope to be canonized until St. Pius X.



Battle of Lepanto

6. Gregory XIII (1572-1585). He was Ugo Buoncompagni who preoccupied himself with the formation of the clergy and the reform of the calendar. He founded many colleges in Rome. He donated an endowment to the Roman College which took the name of Gregorian University. He enlarged the German College and established colleges for the English, the Armenians, the Greeks, the Maronites, etc. But his name was perpetuated by the Calendar he reformed. In 1582, in order to reconcile the civilian and church calendars, which had a difference of 10 days, Gregory XIII decreed that the day after October 4, 1582 was to be October 15, 1582 and that century years were no longer leap years unless they were divisible by 400. In addition, new rules were introduced to determine the date of Easter. This calendar is called the Gregorian Calendar. This calendar was immediately adopted by the Catholic countries. The Protestant countries and the Greek Orthodox Church accepted it later. It was adopted in England, the British Empire, and her American colonies in 1752. It is used today throughout the world.



7. Sixtus V (1585-1590). His real name was Felix Peretti, and was born of a poor family. Raised and educated by the Franciscans of Ascoli, he became a friar, and later a professor in theology. He became Provincial of his Order in Bologna and Venice, but because of his strict adherence to Catholic Reforms, he was forced to transfer to Rome. In 1570,

St. Pius V named him a cardinal. Later, he was elected to succeed him to the papal throne. Despite his advanced age, his temporal administration centered on the beautification of Rome. He ordered the construction of some aqueducts, finished the Cupola of St. Peter. He also dispersed the bandits marauding the Papal States. In the spiritual sphere, he reformed the religious Orders, organized the Roman Curia in a definite form. He established the Sacred Congregation of Rites, in charge of the observance of the Rites throughout the Church and of the canonization of saints. Fifteen Congregations were formed headed by Cardinals whose number fixed at 70.



Cupola of St. Peter's Basilica

B. The Reformer Bishops and Prelates

Among the reformers we should not forget the works of the bishops who did much for the needed Catholic regeneration. Who shall cite the most outstanding:

1. Cardinal Hosius (d.1579) a Polish bishop who was assigned by Pius IV to preside during the 3rd and last period of the Council of Trent. He left us many theological works, among them was "The Catholic Confession of the Christian Faith".

2. St. Thomas Villanova (d.1545) was a Spanish Augustinian friar who preached the reform with such fervor that he was called the "new Apostle of Spain". Emperor Charles V himself took him as his personal preacher and obliged him to accept him to accept the archbishopric of Valencia in which city he died.

3. Bishop Bartholomew de los Martires, a Portuguese Dominican and bishop of Braga. He took part in the Council wherein he was one of the most enthusiastic debaters on the reform of the clergy.

4. St. Charles Borromeo (1538-1584) Born of an illustrious family in Lombardy, he was a nephew of Pope Pius IV and entered early to work in the papal court. At the age of 22, he was named Archbishop of Milan and later he was made a Cardinal. No one worked more than he in the application of the conciliar decrees in the archdiocese. He started with himself, leading an austere life, relinquishing the luxury he enjoyed in Rome. With the establishment of seminaries and the holding of synods, he was able to reform and regenerate the clergy. His reforms extended even outside the confines of his archdiocese. He died at the age of 46, victim of excessive work and life of mortification.

5. St. Francis of Sales (1567-1622) He was born in the castle of Sales near Annecy, France. Ordained priest in 1593. In 1594, he joined Claude Granier, bishop of Geneva to convert the Huguenots. When Granier died, he succeeded to the See of Geneva which was then transferred to Annecy where he ruled until his death. With Saint Jane Frances Fremiot de Chantal, he founded the Order of the Visitation. With saintly and tireless works, he converted many. His famous work is "Introduction to a Devout Life". Declared "Doctor of the Church" by Pius IX.

C. The Religious Order

In the fight against the spread of Protestantism and the internal reform of the Church, the tremendous assistance given by the Religious Order founded during the 16th century could not be denied. As the monks of Cluny helped Gregory VII in the 11th century, and the mendicant orders aided Innocent III two centuries later, now the Jesuits assisted the Popes in the Counter-Reformation.

1. Society of Jesus - was founded in 1534 by the Spaniard Ignatius of Loyola, and approved in 1540 by Paul III. The object of this new Order was personal sanctification and the salvation of souls through preaching and religious instruction especially to the youth. The fundamental principle of the "Constitutions" dictated by St. Ignatius for the Society was "Absolute Obedience" of its members to the hierarchical superiors, particularly the Pope. He who wishes to join the Society must renounce his own will and has to obey his superiors "as a cane in the hands of an old man" and "must abandon himself to the Divine Providence as if he were a cadaver."

Ignacio Lopez de Recalde was born in 1491 in the castle of Loyola, province of Guipuzcoa, Spain. He started as a page in the court of King Ferdinand V. Later, he became an officer in the Spanish army. During the siege of Pamplona against the French, he was wounded. To pass the time while convalescing, he asked for books on adventure or knighthood, but there were none, so he read the "Life of Our Lord Jesus Christ" and the "Lives of the Saints", especially those of Sts. Francis and Dominic. He, then, resolved to abandon the world and to fight for Christ. Later, consecrating himself to Blessed Virgin in the Monastery of Montserrat, he repaired to a convent and to a cave where he prepared himself in absolute retreat. Later, he went to Paris to study Theology, spending 7 years in that University, staying at College Montaigu where Erasmus and later John Calvin resided. He made known his plan to organize the Society. His first companions were St. Francis Xavier, a noble from Navarra, the Castilian James Lainez, Salmeron and Bobadilla, and a Portuguese Rodriguez and Peter Lefevre from Savoy. In 1534, they reunited in a church in Montmartre and vowed to go to Jerusalem to take care of the sick Christian pilgrims and convert the Moslems or if this failed, they would place themselves at the disposal of the Pope. Since the original plan was almost impossible, Ignatius, Lainez, and Lefevre went to Rome and submit their plan to Paul III. The group took the name "Society of Jesus".



The Work of the Jesuits

With its active leadership and military organization that made the Society like a well-disciplined army, the new order spread fast. When Ignatius died, the Order had 3 provinces, numerous colleges and more than a thousand religious. The Pope granted them immunity from taxes and exempted them from episcopal jurisdiction. They worked hard in mission lands, especially in India, China, and Japan. St. Francis Xavier was rightly called the "Apostle of the Indies". Fr Matthew Ricci, through his talent had occupied a high rank in the Imperial Court in Peking (Bei-Jing). In Europe, they concentrated their best effort in Germany, founding three Universities: Cologne, Vienna, and Ingolstadt, thus saving the Church in southern Germany, especially Bavaria and Austria. They also fought hard against the Protestants and the Jansenists in the Low Countries, thus saving for the Church the southern portion, the actual Belgium. Because of the Gunpowder Plot and the false accusation against them on the assassination attempt on the life of Charles II, they were not successful in England and Scotland. In the Catholic countries, they were most successful. In Rome, St. Ignatius himself founded the Roman College and the German College for the training of German priests. They also exerted effort and influence in Spain, Portugal, and Poland. In France, they were not so successful because of the hatred of the Huguenots and the antagonism of the Archbishop of Paris himself, the Parliament and the University.

2. Theatines - The Theatines were founded in Italy in 1524 by Cajetan of Tiena and John Peter Caraffa, bishop of Teato, later Pope Paul IV. They worked for the reform of customs of the clergy and laity.

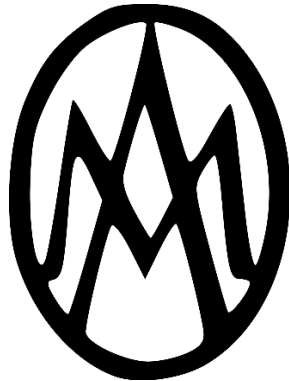


3. Oratorians of Italy - These were founded in 1564 by St. Philip Neri. This congregation of priests not subject to particular vows was approved by Gregory XIII. They worked for personal sanctification and for others. The Oratorians supplied the Church with many wise clergy, among them were Cardinal Baronius, Botius and Raynald. In the 19th century, they penetrated England with the help of Cardinal John Henry Newman.



4. Oratorians of France - This congregation was founded in France in 1611 by the future Cardinal De Berulle. It is also called the Order of Jesus. Among its illustrious members were St. John Eudes, who later left the Order to found another Congregation; the philosopher Malebranche, the theologians Richard Simon and Tomasino, the mystic Charles de Condren, and the orators Mascaron, Lejeune, and Massillon.

5. Congregation of St. Sulpiceor - the Sulpicians were founded in 1642 by Msgr. Jean Jacques Olier to direct seminaries. The members were composed of secular priests living a common life.



6. Scolapius or Priests of Pious School - were founded in 1597 by St. Joseph Calasanz. They were well known for the schools they ran.

7. The Eudists - were founded by St. John Eudes in 1643 to take care of seminaries and for the missions in remote farms.

8. Christian Brothers or De La Salle Brothers - These were founded in 1680 by St. John Baptist de la Salle for the education of the poor class of society. St. John de la Salle was considered as the Father of Modern Pedagogy.



D. For the Missions and Pastoral Ministry

1. Capuchins - founded in 1526 by Matthew de Bassi, who as consequences to a vision, intended to restore the primitive Order of St. Francis of Assisi, observing poverty in all rigor. At first, they were put under the direction of the Franciscan Friars or the Observantes, but later Pope Paul V instituted them as a separate Order under their own General. The Capuchins were dressed in coarse woolen habits with a big cowl or “capucha”, hence, the name.

2. Regular Clergy of the Congregation of St. Paul was founded by St. Anthony Mary Zaccaria in 1530. They were known popularly as the “Barnabites”, because in 1538 they lived in the Convent of St. Barnabas in Milan. They worked for the missions and the education of the youth. They are prohibited to accept higher office or honor.

3. Oblates of St. Ambrose or of St. Charles Borromeo - This congregation was founded by St. Charles in 1578. It is a community of secular priests in Milan who made a special vow to the bishop and took care of souls.

4. the Vincentians or Congregation of Missions - This was founded by St. Vincent de Paul in 1632 and approved by Urban VIII. They are also called “Lazarists” because once they lived in a Convent of St. Lazarus in Paris. They also are known as the Paulists. Their object was the direction of big seminaries, preaching in the farms, and mission in pagan lands.

5. Congregation of the Most Holy Redeemer - This congregation was founded in 1732 by St. Alphonsus Mary de Liguori, son of an illustrious Neapolitan family. They are also known as the Redemptorists or Liguorists. Their aim was to evangelize the poor and the farm workers. St. Alphonsus was canonized by Gregory XVI in 1839 and in 1871 was proclaimed Doctor of the Church by Pius IX.

6. Congregation of the Passionists - This was founded in 1745 by St. Paul of the Cross. They worked for the missions and their special rule was to honor the sufferings of Christ. The Passionists have on their left breast of their habits a heart-shaped badge with the instruments of Christ’s passion.

E. For Contemplative Life, Education of Youth and Care of the Sick

1. Ursulines - This is a congregation for women founded in 1535 by St. Angela de Merici, under the invocation of St. Ursula. At first they were living in the world and not in community. Later, they adopted the Rules of St. Augustine. The many communities dedicated to the education of youth during the 19th century and using the name of Ursulines, are distinct from the one founded by St. Angela de Merici.

2. Congregation of the Visitation - This was founded by St. Francis de Sales and St. Jane Frances Fremiot de Chantal. At first the aim was for visiting the poor sick people. Later the members were cloistered and dedicated to the education of young girls. The most famous Visitation nun was St. Margaret Mary Alacoque, to whom the Sacred Heart appeared at the convent of Paray-le-Monial.

3. The Camillos - This is a congregation of regular clergy founded by St. Camillus de Lellis in 1584, converted in 1591 into an Order.

4. Brothers of Charity or Brothers of St. John of God was founded in 1540 by St. John of God and approved by St. Pius V in 1571.

5. Daughters of Charity - This was founded in 1620 by St. Vincent de Paul with the help of St. Louise de Marillac, the first superior. This congregation spread rapidly throughout Europe and are well known for their care of poor children and the sick. Today, this congregation has the most number of sisters throughout the world.

F. The Reform of the Old Orders

Besides the foundation of New Orders and Congregations, the reform of the Church was also brought about by the reform of the old religious Orders:

1. Order of Carmel - This Order began with a small community of hermits living in Mt. Carmel, Palestine, founded by Berthol, a Calabrian hermit in 1154. The rule was drawn in 1210 by St. Albert of Vercelli, patriarch of Jerusalem. In 1291, they moved to Europe due to the oppressive situation imposed by the Moslem Turks. This Order was later reformed by St. Therese of Avila in 1563, returning to the primitive austere life of the old Carmelite Rules of rigorous abstinence and mortification. St. Theresa was known not only for her life of penance, ecstasy, and visions, but also by her writings, the most famous of which are her Autobiography, the Seven Mansions, and Way of Perfection. She is one of the two women-doctors of the Church.

2. Order of St. Benedict - This is an old monastic Order in the West, founded by St. Benedict. During the Middle Ages, some monasteries deteriorated in virtues and discipline. This was reformed according to the decrees of the Council of Trent, ordering them into small groups of various monasteries and to meet in general Chapters every three years and a frequent visitation of the various monasteries.

3. The Cistercians was founded by St. Robert in 1098. It was reformed by John de la Barriere who founded the famous Congregation of Fulda. Later, this congregation was made independent by Sixtus V and was invited by King Henry III to work in Paris. They did well for the League of France, but did not survive the French Revolution.

4. Trappists - these were monks living in La Trappe in France. They were reformed by Armand de Rancé in 1664. They adopted the primitive rule of the Cistercians by guarding absolute silence, rigorous abstinence, manual labor, and recitation of the Divine Office in common.

5. The Franciscans in Spain was reformed by St. Peter Alcantara whose followers were called "Alcantarines", approved by Julius III.

6. The Augustinians in Spain were reformed in 1588 by Friar Louis de Leon, Blessed Alphonsus de Orozco, and others and were called "Recollects". Their first convent was Talavera. Gregory XV gave them their own Vicar General different from that of the Augustinians. St. Thomas Villanova intended another reform but it did not prosper.

7. The Mercedarians, founded by St. Peter Nolasco, St. Raymund Peñafort, and King James I of Aragon, were reformed by order of Paul V in 1603.

8. The Trinitarians were reformed in 1594.

G. Centers of Catholic Reforms

The principal centers of Catholic Reforms were Spain and Italy where Protestantism failed to take root, and France which triumphed over it.

In Italy, we count St. Pius V and St. Charles Borromeo, and the many new religious Orders we have seen above.

In Dogmatic Theology:

Cano - Dominican

Fonseca and Aragon - Augustinians

Bañez and Salmaticenses - Carmelites

Suarez and Valencia - Jesuits

In Ascetical Theology:

St. Therese of Avila

St. John of the Cross

Friar Louis de Granada

Friar Louis de Leon

Bl. Alphonsus de Orozco

In France, we count on St. Francis of Sales, St. Vincent de Paul, and St. Ignatius of Loyola, whose names are still of common knowledge today.

Side Note:

Religious founders of the Middle Ages

St. Romuald - Camaldolese hermits - 1012

St. John Gualbert - Vallombrosians - 1038

St. Bruno - Carthusians - 1084

St. Robert - Cistercians - 1098

St. Norbert - Praemonstratensians - 1121

CHAPTER VIII - The Heterodox Doctrines

(Internal History)

The great Protestant heresy which removed from the authority of the Holy See a great part of the Christian nations in Europe was not the only problem that afflicted the Church. Within the Church itself, there arose many problems that the Church had to settle. We shall discuss the more important ones.

A. Galileo Galilei (1564-1642)

Galileo was an Italian scientist whose extraordinary preparation was very advance for his time. He subscribed to the Copernican Theory that the earth revolved around the sun, and not the sun around the earth as believed by everyone at that time. He confirmed this theory by his own experiments and research. Basing on his findings, he began interpreting the Bible in a heterodox way.

At first, he was reprimanded by the Holy Office, prohibiting him to continue his system under pain of more serious sanction. His work entitled "*De Revolutionibus Coelestibus*" was included in the Index. In 1632 however, Galileo broke his promise by publishing a new work where he repeated his former doctrine. He was summoned to Rome, where he considered them only as hypotheses and he abjured them. But because his doctrine was highly suspect of heresy, he was imprisoned. Pope Urban VIII commuted this to a simple confinement, and he spent the rest of his life with his scientific works until he became blind.

To correct the false story spread by the enemies of the Church, most especially the Protestants, we have to say the following:

1. It is true that the consulters of the Sacred Congregation of the Holy Office had condemned the propositions of Galileo as erroneous and heretical, but it cannot be demonstrated that the Holy Office had approved the sentence in such form.

2. It is false that Galileo was tortured and was prohibited to continue his scientific experiments and research.

3. It is false that Papal Infallibility suffered a setback because even admitting the mistake of the Sacred Congregation of the Holy Office, its sentence should not be confused with "*ex cathedra*" definition of the Popes.

4. On the other hand, the mistake of the Sacred Congregation was excusable because the doctrines of Galileo were considered heretical by the majority of the contemporary theologians



and even by the Protestant theologians who had the same conclusion as their Roman counterparts.

B. Baianism

Baianism was authored by Michael Baius (1513-1589) who was a professor in Sacred Scriptures and Chancellor of the University of Louvaine

(Belgium). Intending to reproduce the teachings of St. Augustine, he formed an erroneous concept about “original sin” and consequently about “grace”. According to him, i.e., the glory or intuitive vision of God and the grace were integral part of human nature, just as our eyes and ears are integral parts of our body. It followed therefore that man’s nature was essentially wounded by the Fall; deprived of God’s help, man is incapacitated to do good. everything man does in this state is sinful, including the involuntary motion of the concupiscence. Man, therefore, is unable to dispose himself to receive God’s grace, and he receives it without his will and cooperation. In spite of this, there is freedom, because according to Baius, freedom is rooted, not in the absence of internal necessity, but in the absence of external violence. St. Pius V condemned the 19 propositions of Baius.

G. Jansenism

Jansenism was contained as a small seed in Baianism. It was destined to have a longer life and produce grave consequence for the Church. Its doctrine was introduced in a Latin work entitled “Augustinus”, because its author Cornelius Jansenn presented to reproduce the ideas of St. Augustine. Cornelius was born in Accoi, Holland, and later became a bishop of Ypres.

Jansenism is a close relative of Calvinism, because it holds that: 1. After the Fall of our First parents, man is not truly free; 2. He is either saved or condemned necessarily depending on whether God grants or denies him his grace; 3. That grace is a pure gift of God which he distributes as he likes and no one can change His sovereign will. From these, it follows that Christ did not die for all men, only for the predestined. It is obvious that this doctrine belittles human liberty and denies the merits or demerits of human acts. As consequence, Jansenist morality was very strict and sever, requiring for Holy Communion the most difficult disposition, namely: long penance after each mortal sin, love of God without mixture of other affections, etc.

In 1653, Sorbonne denounced before the Holy See 5 propositions of the “Augustinus” as heretical. Pope Innocent X condemned them and thought that it ended the question, but he was mistaken because the Jansenists answered with their famous “distinctio de facto and de Jure”. The 5 proposititions were condemnable “in fact”, but they argued that these propositions are not “de jure” found in the “Augustinus”. Obviously, the distinction was false but very subtle because the 5 propositions were not found textually in the “Augustinus”, but they were there in substance

and in spirit. Sorbonne rejected this argument and condemned the author. In spite of the help given by the famous French writer Blaise Pascal who wrote the sarcastic "Provincial Letters" in defense of Jansenism, the heresy was condemned by the Sun-King Louis XIV, who ordered the burning of the "Letters" after being examined by a commission of bishops and theologians. The king convoked the Assembly of French Clergy and prepared a formulary to be signed by all priests and religious. The religious of Port-Royal refused to sign. Their schools were closed and the monasteries were ransacked. The question was not settled until 1668 when all of them signed the documents.

CHAPTER IX - On the Constitution of the Church and on Mysticism

While Baianism and Jansenism attacked the Church doctrine on Grace, other forces attacked the Church in its Constitution and on Mysticism. These forces would want to know the extension and limits of Papal Authority, the relation of the Pope and national churches with the Heads of States. In France, it was called "Gallicanism", in Spain "Regalism", In Germany, "Febronianism" and in Austria, "Josephism".

A. Gallicanism

Gallicanism is a set of doctrines and practices that the Church of France followed in its relationship with the Holy See, and it is also a set of rights and privileges known as "Gallican Liberties" which the secular rulers followed in their relationship with the spiritual authority. From this definition, we can see that Gallicanism had two aspects: religious and political.

1. Religious or Ecclesiastical or Episcopal Gallicanism had two objects: a. To determine the limit of spiritual power; b. To determine the subject of this power. On these two points, the French theological school, especially Sorbonne taught that the spiritual authority of the Pope does not extend to the temporal authority of the kings whose power cannot be taken from them even indirectly, and that the subject of spiritual power is not the Pope alone, but the Universal Church, that the General Council is above the Pope. Therefore, from the doctrinal point of view, the Pope is not infallible unless his teachings agree with those of the Universal Church; from the disciplinary point of view, the Pope is subject to the Canons of the whole Church and to the customs of local churches.

2. Political Gallicanism or Parliamentary or Royal Gallicanism aimed at establishing relationship between spiritual authority and temporal power, namely: between Church and State. This special form of Gallicanism tended to assure the predominance of civil authority over the spiritual (pope and bishops). Political Gallicanism, therefore, did not only limit itself to guard against 2 extremes of Ecclesiastical Gallicanism namely: that the Popes had no power over the temporal power of the king and that the Popes' spiritual power was limited by the customs of local churches, but extended the temporal power of the king even to the point of invading the realm of the spiritual. The king reserved for himself the following rights:

- a. The exclusive right to convoke national councils;
- b. The right to restrict and watch the administrations of the pope and the bishops;
- c. The right to admit into France the papal legates;
- d. The right to restrict the trip of bishops to Rome;
- e. The right to allow or stop the publication of papal Bulls and episcopal mandates and;
- f. The right to nominate bishops.

The king based these rights upon the old rights and liberties of the old Gallican Church by means of the "placet", "the appeal for abuses" and the "appeal to the General Council".

The Gallican doctrine had very remote origin. We saw it practiced by Philip the Fair against Boniface VIII in the early 14th century. The Ecclesiastical Gallicanism appeared first during the Council of Constance and Basle with the speeches of Peter of Ailly and John Gerson. Later, the Pragmatic Sanction of Bourges in 1438 put these ideas into practice and although Francis I abolished the Pragmatic Sanction, French theologians continued teaching them, notably Bossuet, the famous orator.

After many sufferings on the part of Rome, finally the question was settled between King Louis XIV and Pope Innocent XII through mutual concession and compromise, although in subsequent centuries Gallicanism from time to time still reared its ugly head and caused trouble to the Church.

B. Regalism

The Regalism in Spain originated from the exaggerated zeal of the Spanish kings and priests in conserving and augmenting certain prerogatives obtained from the Holy See. To this exaggerated zeal, we may add certain doctrinal heterodoxy motivated more by ignorance of some influential people regarding religious matters than from study and conviction on the same. We have to add also certain inordinate desire to follow what was then currently happening in France caused by Jansenism and by the Encyclopedists. Finally, it was also caused by political vengeance against certain ecclesiastical authorities. All these caused a lot of trouble to the Popes who were either forced to give more concessions or to protest the abuses and usurpations.

In 1709, the Papal Nuncio of Madrid was expelled. Relation with Rome was severed and a bulletin called "Informe" was published listing down all complaints raised by Spaniards against the Roman Curia during the last 3 centuries. Raphael Melchor was assigned to collect and edit these complaints. But by carelessness of one of his helpers, a copy of the Informe fell into the hands of the Inquisition which prohibited its publication and censured its editor. The government retaliated by exiling the Inquisitor General.

This conflict between the Spanish crown and Rome continued in the reign of Philip V, and became worse during the reign of Charles III who prohibited the publication of any document coming from Rome without being first examined by the Royal Council. One rotten fruit of Regalism was the expulsion of the Jesuits from Spain.

C. Febronianism

This movement appeared in Germany about a century after Gallicanism in France. The author was Nicholas de Hontheim, a bishop and adviser of the Prince-elector of Trier (near Belgium, where St. Ambrose was born, where St. Athanasius was exiled) and used the pseudonym of Febronius. He was convinced that the Protestant heresy came into existence because of the local churches and people.

His book was entitled "On the Present State of the Church". It exposed the revindication of the German nation, and was condemned in 1764 by Clement XIII, but the Prince-electors along the Rhine continued to spread his doctrine, in spite of the fact that he had submitted humbly to the Papal Order. Later, with the sending of a Papal Nuncio to Munich as petitioned by the Prince-

elector of Bavaria, the Prince-electors of Trier, Mainz, and Cologne and the Archbishop of Salzburg complained again because the sending of Nuncios was one of the complaints of Febronius. The Prince-electors then convoked the Congress of Ems (1786), but the German church was not united. The suffragan bishops were against their own Metropolitans. Nothing came out of the Congress.

Febronianism is different from Gallicanism in that Gallicanism intended to take the authority from the Pope and give it to civil authority, while Febronianism intended the power to be given to bishops, particularly, to the Metropolitans.

D. Josephism

What was Gallicanism in France and Febronianism in Germany, it was Josephism in Austria. The initial idea was the same - to diminish the authority of the Holy See for the sake of the local church, which resulted in subjecting the Church to the power of the king Joseph II, who was known in history as the "Emperor Sacristan" because he went so far as to meddle with church liturgy in Austria.

His work entitled "The Works of Joseph II" sometimes manifested his good intentions, but the grave error was his doing it prescinding from the Pope and usurping the rights of the latter. For this reason, he was opposed by Rome and by the bishops in his Empire (Austria and the Low Countries). Pope Pius VI went to Austria himself in 1782 to convince the king to change his mind, but failed. Here are some of the decrees made by Joseph II.

1. All Papal Bulls and Decrees must be submitted to the imperial "placet", the same with the orders and dispositions of local bishops.

2. The bishops, without need of asking Rome, may dispense impediments in marriage contracted between the 3rd and the 4th degree of consanguinity and may absolve cases reserved only to the Pope.

3. The Emperor suppressed all convents of contemplative Orders and others that did not work for the sick or schools. As consequence, more than 600 monasteries were closed and others were subject to the Emperor's investigation.

4. He changed diocesan geographical limits to coincide with the civil demarcation lines.

5. He exercised the right to nominate bishops and exacted from them the oath of loyalty.

6. Diocesan seminaries were changed into general seminaries where only professor favoring the Emperor's idea could teach.

7. He made regulations concerning processions, confraternities and pilgrimages.

8. He instituted civil marriages and divorce.

9. He gave freedom of cult to dissident sects and to the Schismatic Greeks.

Leopold II, brother and successor of Joseph II, followed the policy of his brother in the Austrian Low Countries and in Austria, where the above practices lasted until 1850.

E. Quietism (Mysticism)

We discuss here the error regarding Mysticism which appeared during the same epoch. It is Quietism.

Michael Molinos was the Spaniard who in his work "Guia Espiritual" concretized the doctrine already followed and practiced by some mystics during the Middle Ages. According to this doctrine, the human soul, once having obtained the state of perfection and united intimately with God, must no longer perform any act, neither exert any effort nor any mortification, neither oppose temptations, and must remain in a kind of stupor. Hence, "quietism" which came from the Latin word "*quies*", meaning "rest". The soul must remain indifferent even to its own salvation. Pope Innocent XI condemned this error in 1687.

Madame de la Motte-Guyon - While Pope Innocent XI condemned Molinos, in France, the same error was introduced through the effort of Madame de la Motte-Guyon, directed by his confessor the Barnabite Father Lacombe.

In a form less austere than that of Molinos, de la Motte-Guyon in her work "Spiritual Torrents" taught that perfection consists in the free and disinterested love of God, without thinking of the reward or punishment, and that this state of life can become habitual state of a perfect soul, and not merely a transitory state. A commission of prelates and theologians, formed by the Archbishop of Paris examined her writings, and they published 34 articles that exposed the true mystical doctrine. Her work was censured.

Bossuet, member of the Commission, fearing that in spite of the prohibition, Quietism might still be propagated, published a work entitled: "Pastoral Instruction concerning the State of Prayers".

Fenelon, also member of the Commission, but siding with Madame de la Monte-Guyon, published his work "Explanation of the Maxims of the Saints on Interior Life". These two writings caused a heated controversy between the two prelates which ended only with the Papal Brief of Innocent XII which condemned 23 propositions of the "Maxims of the Saints". Fenelon humbly and without reserve submitted himself to the Papal decision.

CHAPTER X - The Missionary Work of the Church

The Catholic Church, having suffered great losses to Protestantism in Europe, had recovered elsewhere through the apostolic zeal of its Missionaries who spread the Gospel in various parts of the world, particularly in the newly discovered Americas.

A. The Conquest of the Americas

The exploration and conquest of the New World took place in the reign of Charles V, grandson of the Spanish monarchs Ferdinand and Isabella. To make it easier for students, we group together the leaders of the conquest, the places they conquered and the years they did the conquest:

Hernan Cortes - Mexico - 1519

Pedro Alvarado - Guatemala

Cristobal de Olid - Honduras

Francisco Pizarro - Peru - 1531

Belalcazar - Ecuador

Almagro - Chile

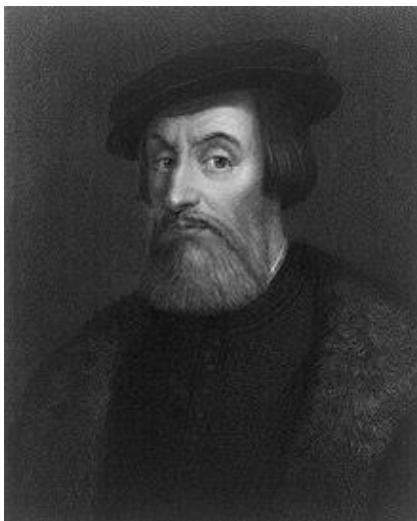
Jimenes de Quesada - Colombia - 1538

Alfonso de Mendoza - Bolivia - 1545

Pedro de Mendoza - Argentina - 1535

In little more than 50 years after the discovery of America by Christopher Columbus in 1492, the Spanish “conquistadores” had realized the great work of exploring and conquering a great part of the Americas.

The first priest to celebrate Holy Mass in the New World was Fr. Juan Infante, a Mercedarian



Hernan Cortes



Christopher Columbus

priest accompanied Columbus in his first voyage. The first Missionaries sent to America was a group led by the hermit Fr. Bernard Boil who arrived in Sto. Domingo in 1494. Then came the Franciscans led by Fr. Francisco Ruiz, nephew of Cardinal Ximenes de Cisneros. After them came the Dominicans. These were followed by the Jeromian friars. Fr. Luis de Figueroa, Fr. Alfonso de San Juan and Fr. Bernardino

Manzanedo acted as Judges to check the abuses in some Spanish colonies.

1. Mexico - Mexico or “New Spain” was evangelized by Fr. Bartholomew de Olmedo who accompanied Hernan Cortes in the conquest. In 1524, the Franciscans arrived to open schools. The famous Franciscan missionary was Fr. Torribio de Montinola. In the 17th century the Franciscans had 17 provinces with 437 convents in different parts of America. In 1526, the Dominicans arrived and in the 17th century, there were more than 2,000 friars in all of America. Fr. Juan Ramirez, O.P. printed in 1537 the first Catechism in one of the languages spoken in America. The Augustinians arrived in 1553, followed by the Jesuits in 1572.

Difficulties arose caused by the controversy of competition with the local bishops, because Pope Clement VII had granted the different religious Orders wide faculty in matters of dispensation. These controversies ended with the religious Orders ceding to the local bishops their rights.

2. Central America - Aside from Mexico which is the biggest nation in Central America, the other territories there: Guatemala, Honduras, Nicaragua, Costa Rica, etc. were evangelized first by the Franciscans, then the Dominicans followed. Fr. Domingo de Betanzos founded the Dominican convent in Guatemala in 1527.

3. South America - In South America, the missionaries entered various routes. In Lima, Peru, the Dominicans established their convent in 1535. Two years later came the Franciscans, followed by the Mercedarians. Then came the Augustinians and finally, the Jesuits. In 1549, the University of Lima was established. The most famous missionary was the Franciscan Fr. Francisco Solano.

In Ecuador, the first missionaries were Franciscans. In Chile, the Dominicans arrived in 1541, but the evangelization of this place was slow because of the untamed and independent character of the natives. The vast territory that formed the vicereyship of Nueva Granada (comprising Colombia, Venezuela, etc. today) was evangelized by the Franciscans, Dominicans, and Jesuits. Two missionaries worth mentioning were St. Luis Beltran, O.P. And St. Peter Claver, S.J. who labored with charity and zeal among the natives.

In Venezuela, the Capuchins founded many cities along the banks of the Orinoco River and also in Colombia. The Jesuits established themselves along the Amazon River, but their principal mission was in Paraguay, where they established what was called the “reductions”, the so called “Republic of the Guarani”, where the Jesuits brought the natives into Christian villages for protection and instruction in the Catholic religion. The first settlement was founded at Loretto in 1610. By 1623, there were more than 23 Christian villages with a population of 100,000. To protect the natives from the marauding and hostile colonial population, the King of Portugal forbade his subjects to enter the region under the Jesuit control and allowed the Jesuits to arm the natives. The weakness of this system was that it failed to give responsibility to the natives. There was no sense of initiative among the subjects. When the Jesuits were suppressed and expelled, the whole system collapsed.

4. North America - Those who first planted the Catholic Church were bands of Jesuits, Franciscans, Capuchins, Recollects and other missionaries. Moved by tremendous zeal to save the souls of the Indians, they suffered hardships, even torture and death. The Franciscan Junipero

Serra, admired even the enemies and detractors of the Church was the apostle and colonizer of California in the 18th century. The Jesuit Fr. Eusebio Kino was also famous among the hundreds of priests who evangelized the Indians in the vast Spanish territory stretching from California to Florida. They taught them the arts of civilization and left souvenirs of their labors in names like San Francisco, San Antonio, and Los Angeles (Nuestra Señora Reina de los Angeles).

Northward lay the huge French area which also drew many Catholic missionaries: Jesuits, Recollects, and others. The Jesuit Pere Jacques Marquette, discoverer of the Mississippi, and the Jesuit martyrs Isaac Jogues, Jean de Brebeuf and their companions were among the many who ministered to the spiritual and temporal needs of the Hurons and other Indian tribes. The names of places like Detroit, St. Louis, Vincennes, Louisville, Marietta are reminders of the great works the missionaries had done.

Within the 13 English colonies, Catholics faces a different type of situation. Like the Puritan and Quakers, the English Catholics had come to America to escape persecution. For these Catholics, the great help came from the Catholic George Calvert, the first Baron of Baltimore, and his brother Leonard Calvert, who founded Maryland as a haven for persecuted Christians. The first bishop in what is now known as the United States, was John Carroll.

B. Mission in Asia

The Franciscans and Dominicans joined forces to evangelize the Far East and instituted the "Societates Peregrinantium Propter Christum", approved by Innocent IV with proper statutes and superiors. From these societies came many illustrious missionaries who spread the Faith in India, China, and Tartaria in the 13th and 14th centuries. For various reasons, these missions were lost almost totally and in the following centuries, they had to be revived by explorers and new missionaries.

1. India - towards the end of the 15th century, the Portuguese landed among the coast of western India. The missionaries' work was made more difficult than in America. The Hindus were proud of possessing and advanced civilization and religion. Hinduism, Brahmanism, and Buddhism were older than Christianity. On the other hand, Indian society was divided into Castes with their families, their laws, privileges, and distinct rituals. Closed castes were impenetrable. It was difficult to make alliance or pact with them, not even to eat with them. All these made the work of evangelizing more difficult.

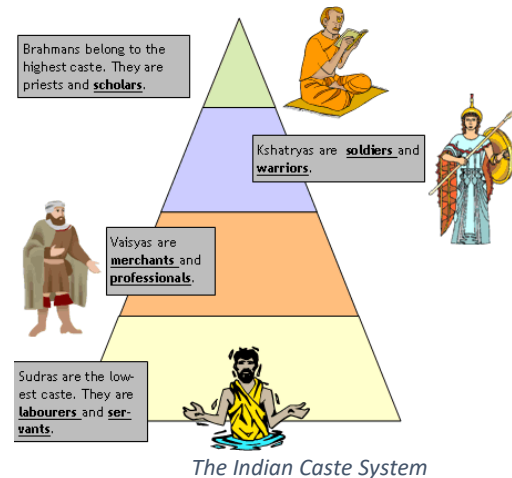


St. Francis Xavier

The Franciscans were the first work in India and were surprised to find some Christians who received the Faith from their ancestors through the preaching of the Apostle St. Thomas. The more probable reason is that these Christians were successors of those converted by Monophysite priests in the 5th century.

After the Franciscans came, the Dominicans, and later the Jesuits who went to evangelize Malacca and Indo-China later on. St.

Francis Xavier arrived in 1542 and because of his zeal, merited the title “Apostle of the Indies”. Later, another Jesuit Fr. Nobili wanted to solve the problem of the Caste system by a personalized evangelization. The missionaries were divided into several groups. One group would take charge of the higher caste and the others the inferior castes. The new converts were allowed to conserve some of their native rites and feasts. In order not to offend their customs, some ceremonies of the Sacraments were omitted, for example: the blowing on the face of the neophytes and the use of salt and saliva in Baptism.



Because of these omissions in the baptismal rites, the Jesuits were criticized by the Capuchins, but Gregory XV saw the reasons presented by the Jesuits as valid, and they were allowed to omit some rituals. But at the beginning of the 18th century, the Capuchins again criticized what came to be known as the noted “Malabaric Rite”. This time, they were victorious. The Malabaric Rites were condemned in 1715 by Clement XI and in 1744 by Benedict XIV.

2. Japan - The evangelization of Japan was started by St. Francis Xavier (1549) and was continued by his brother Jesuits. Later came the Franciscans and Dominicans. By the end of the 16th century, there were about 300,000 Christians. But the persecutions from 1587 to 1596, from 1612-1622, and from 1624-1660 visibly harmed the evangelizing work. The hatred of the rulers against the missionaries, the lack of trust by the native authorities and the machinations of the Dutch, rivals of the Portuguese, caused the expulsion of the Portuguese and the massacre of priests and thousands of Christians. The Church in Japan almost disappeared. The Christians without priests were left without the Sacraments, except for Baptism which they conferred among themselves.

3. China - the missionaries met with 3 religious equally recognized: Confucianism, a naturalist religion; Taoism which degenerated into gross superstitions; Buddhism, imported from India. The first missionaries who entered China were ambassadors sent by the popes to the great Khan (Mongolian chieftain) in the 13th century. They were all Franciscans: John of Piancarpino (1245) and William of Rusbrok (1253). In the 14th century, Fr. Gentil of Matelica and Fr. Odoric of Pardenone travelled far and wide preaching the Gospel. But the most famous of them was Fr. John Montecorvino who preached the Gospel and later came back to Rome to tell of his exploits and to look for companions. The Pope consecrated him archbishop of Peking with faculty to ordain suffragans.

With the coming of the Ming Dynasty (1368), the churches founded by John Montecorvino disappeared. Not until the 16th century was the evangelization resumed with the coming of the Jesuits. The Jesuits, by their ability, attitude, and knowledge, won the favor of the Emperor. Fr. Matthew Ricci (1572-1610) won a prestigious place in the imperial court by his mathematical talent. He founded 3 churches, one of them in Peking in 1600.




The Jesuits allowed the celebration of Confucian feasts as national feasts. This was the cause of a new conflict when the Dominicans entered China in 1631. Pope Innocent X condemned this procedure of the Jesuits, and Benedict XIV prohibited the Chinese Rites as he condemned the Malabaric Rites in 1744. This controversy harmed Christianity in China.

4. Oceania - The total evangelization of Oceania could not be said to have begun before the 19th century. Before this time, the missionaries concentrated exclusively in the Philippines.

The desire to find a way to India by sea motivated a series of expedition organized by the Portuguese around the Cape of Good Hope in south Africa, and by the Spaniards by crossing the Atlantic. The first Spanish expedition was led by Ferdinand Magellan, a Portuguese working under the banner of Spain. He left Sanlucar de Barrameda in 5 ships on September 20, 1519. After touching the coast of Brazil, they sailed southward and reached the Strait of Magellan in 1520, crossing it in 12 days.

With great sufferings as they crossed the wide Pacific Ocean, they finally reached the Marianas Islands (Islas de Ladrones) and the Philippines (Archipelago of St. Lazarus) where Magellan was killed with about 20 of his companions on the small island of Mactan. The rest continued sailing south touching the famous Spice Islands of the Moluccas, loading their only sea-worthy ship Victoria with spices. On September 6, 1522, they arrived in Spain with only 18 survivors of the 265 who left three years earlier. Juan Sebastian Elcano, the navigator of Magellan, was the leader. The importance of this journey proved beyond doubt that the earth is round.

A portrait of Juan Sebastian Elcano, a Spanish navigator. He is depicted from the chest up, wearing a dark cap and a dark garment. He has a full, dark beard and mustache, and his gaze is directed slightly to the left of the viewer. The background is dark and indistinct.

Ferdinand Magellan (topmost) and the ship which circumnavigated the world, Victoria

In 1525, another expedition was organized with Jofre de Loaysa as captain and Elcano as pilot, but this expedition failed and the two leaders died. In 1542, Villalobos led another expedition. He reached the Caroline Islands and the Philippines, the name given by Villalobos in honor of Philip II and his son Don Carlos.

In 1564, another expedition left, this time, from Mexico. It was led by Legazpi and Fr. Andres Urdaneta, the former pilot of Loaysa and was accompanied by 4 Augustinian friars. With little effort, they reached the Philippines and subjected the natives to Spain. In Cebu, they found the image of the Sto. Niño left there probably by Magellan. In 1571, Legazpi founded the city of Manila.

Scrambling his family name, he names the river passing through Manila “El Pazig” River.

Here began a migration of Spanish friars. Twenty-four Augustinians landed in 1575 and were followed by the first Franciscans in 1577. Manila was made a diocese in 1579 and the first bishop was a Dominican Domingo de Salazar. There was danger always in sea travel. Of the 20 friars whom the bishop brought along, 18 died en route, while only 15 of the 32 Dominicans who sailed from Spain in 1586 reached Manila. Still the influx of new missionaries did not cease. In the beginning of the 17th century, 450 religious were said to have embarked for the Philippines; these included Jesuits (1581), Augustinian Recollects (1606). The Franciscan Province of St. Gregory arose in 1586; the Dominican Province of the Holy Rosary in 1592, the Jesuit Province in 1606. By the year 1620, there were more than 2 million Catholics in the Islands.

The reason of this tremendous success of the friars was the fact that the Philippines could be reached from Spain only by way of Mexico, and so commerce was impeded. The civil authority withdrew to the background and the missionaries profited from this.



(From left to right) Miguel Lopez de Legazpi; Domingo Salazar; Manila Cathedral

SECOND PERIOD

From the French Revolution to Our Times

CHAPTER I - The Church and the French Revolution

The French Revolution was a political and social upheaval in France. But because of the circumstances and the events that transpired, it soon became a religious revolution as well. We shall discuss this topic under these different aspects, or phases:

1. First phase - Under the National Assembly the Church was first deprived of her properties by the nationalization of the Church estates. Then, she was deprived of her rights with the "civil constitution of the clergy".

2. Second phase - The Church rebelling against the New Constitution suffered persecutions of her ministers and faithful. The Legislative Assembly caused the September Massacre. Under the National Convention there occurred the infamous and horrible Reign of Terror.

3. Third phase - Under the Directory, and later under the Consulate, the Church remained steadfast. The revolution established a new cult "Theophilanthropic". In spite of this, the French Church remained firm in her Faith and loyal to the Holy See in spite of many defections. Finally, to obtain peace, a new Concordat was arranged with the Holy See.

A. The National Assembly

In her long history, France had not suffered so horribly as towards the end of the 18th century. It is known in history as the French Revolution. Among the social and economic causes there were two of major importance:

- a. The hunger of the peasantry for land free of feudal encumbrances;
- b. The desire of the urban middle class for legal and civic equality and an end to aristocratic privilege.

The situation became worse in the spring of 1789 because of:

- a. Extensive unemployment;
- b. Crop failure;
- c. Food shortages;
- d. Attempts of the landlord to increase their manorial dues and rents to keep pace with rising prices.
- e. The mismanagement of government finance, placing it on the verge of bankruptcy;
- g. The unpopularity of the Royal Family.

At the time, French society was divided into 3 classes: the Nobility, the Clergy and the Commoners (Third Estate). The third Estate complained against the privileges of the other two. The unanimous voice was for personal and political liberty.

To secure new revenues and to eliminate the privilege of tax exemption of the clergy and nobility, a meeting of the General Estates was called and the representatives of the 3 Estates met in Versailles on May 5, 1789. King Louis XVI had hope for the support of the Third Estate, the elected representatives of the common people of the entire nation, and he, therefore, gave them 600 seats, equal to that of the other two combined. But this Third Estate proved too independent for the King's purpose, and he ordered the 3 Estates to sit separately to vote "by order", and "not by head". Thus, the Third Estate would have been placed in a permanent minority of one to two.



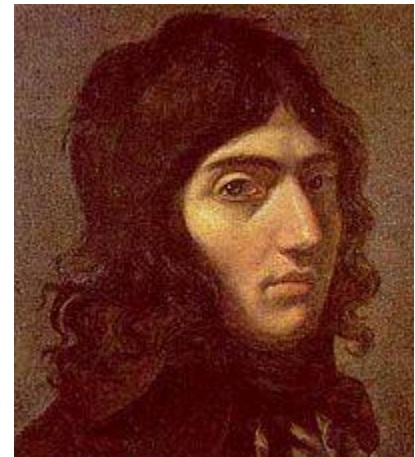
King Louis XVI

Under Count Mirabeau, an aristocrat elected as a commoner, the Third Estate defied the king and declared itself a sovereign National Assembly with power to change the Constitution. When the king's soldiers locked them out of their usual meeting place, they convened in a nearby tennis court and vowed not to disband until they had given France a new Constitution. They were joined



Storming of Bastille Prison on July 14, 1789, the opening event of the French Revolution

by some sympathetic nobles and lesser clergy from the other two Estates. On June 26, the king was obliged to accept the arrangement. But influenced by Marie Antoinette, his wife and his two reactionary brothers, he surrounded Paris with troops which caused the rumors that the Assembly would be disbanded by force. Alarmed by this military move, the poor of Paris joined by disaffected French soldiers stormed and captured Bastille, fortress prison that housed political offenders and stood as symbol of Tyranny. The fortress also contained gunpowder needed but the popular forces. (Today, Bastille day is celebrated as a national holiday in France). The leader of the storming of Bastille was Camille des Moulins.



Camille des Moulins

The king did not dare to risk the loss of life and he gave in to the Assembly's demands. He accepted the formation of the National Guards under the command of the Marquis de Lafayette consisting of armed citizens sworn to defend the National Assembly. The Assembly enacted a series of reforms. The most important was the "Declaration of Human Rights" which includes:

- a. Equality of civil rights and obligations,
- b. Equality before law,
- c. Equal access to public careers for all men.

Article X of the Declaration of Human Rights states that no one could be molested for his religious or personal ideas as long as he does not disturb the public order. These words are destined to be repeated again and again by all revolutionary constitutions.

B. The Civil Constitutions of the Clergy

This Constitution was formulated by Talleyrand, bishop of Autun and some clerics and with a majority of only 22 votes. Among the provisions are:

- a. The nationalization of Church properties;
- b. The abolition of religious vows.

As a result of this, many clergy with vacillating or lost vocations left their convents and joined the revolutionists. The appropriation of Church properties did not help the economy. Rather it became worse by the issuance of paper money.

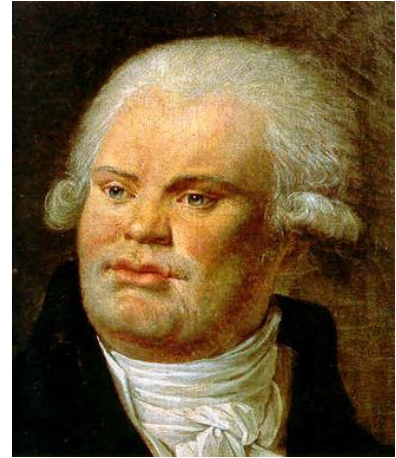
The National Assembly desired to formulate a Constitution for the Church of France without the knowledge of the Pope. A Committee, composed of Gallicans, Jansenists and new Philosophers, all enemies of the Church, prepared the Constitution which was approved on July 12, 1790. It created new boundaries for ecclesiastical provinces, new method of election for ecclesiastical offices and a proposal for the sustenance of the clergy, making them as mere functionaries. The King sent this Constitution to Rome which condemned the procedure by which this was formulated. The Assembly without waiting for the answer of Rome nor of the King, published the Constitution demanding all bishops and parish priests to an oath of fidelity. Two-thirds of the clergy remained steadfast. The one-third composed of inferior clergy and 4 bishops, among them Talleyrand who was already branded as an apostate, took an oath. The immediate effect of this event was the schism between the faithful French clergy and the constitutional clergy who took the oath. The latter formed the only recognized Church in France, and those who did not take the oath were immediately persecuted. This Constitution of the Clergy provoked a counter-revolution whose most important consequence was the bloody war of La Vendee and a religious persecution without precedence.

C. The Legislative Assembly and September Massacre

Louis XVI and family tried to escape but were discovered on their way and were brought back to Paris amidst public ire. The National Assembly was still respectful to the king and housed them in the Tuileries. This act of respect incurred for the National Assembly the ire of the people who promptly dissolved it upon the publication of the New Constitution of 1791, the first of the modern Assembly, composed of 745 deputies, most of them young and imbued with the new philosophical ideas.

The internal situation was violent. Everywhere there were popular uprising, confiscation and persecution of the faithful clergy and the emigrants. The external situation was menacing. Pius VI had already condemned the Constitution with two briefs. The noble emigrants gathered in Koblenz (Germany) and worked for the overthrow of the Revolutionists. Angered by this situation, the Legislative Assembly decreed the persecution of all suspected people.

There existed at the time several parties or clubs: the more radical ones were the Cordeliers and the more important club was the Jacobin Society and the Girondist Party. The Girondists were more moderate and they favored a liberal republic, but these had little sympathy for the poor classes and were eventually replaced by the Jacobins. The ruthless Jacobins led first by Georges Danton and Jean Paul Marat, later by Maximillian Robespierre and Louis de Saint Just, rapidly gained influence and provoked war with Austria, Prussia and Great Britain.



Georges Danton

Because of the emigration of many experience military officers belonging to the aristocracy, the country was unprepared for war. Invaded by a Prussian army under the Duke of Brunswick, France faced certain defeat. But Danton rallied the people and invaded the Tuileries, massacred the Swiss guards and forced the Royal family to take refuge in the hall adjoining the Legislative assembly. At once, the Assembly voted to suspend the King from his executive functions, to dissolve itself and to arrange for the election of a National Convention that would make a new Constitution. Danton called for more audacity and thus inspired, they drove back the enemy which withdrew from French territory after the Battle of Valmy on September 20.

D. The National Convention

The National Convention succeeded the Legislative Assembly, although in reality, it did not represent even one-tenth of the whole French electorate. The first task of the Convention was to proclaim the abolition of the monarchy. Later, it tried and condemned to death Louis XVI, his wife Marie Antoinette and their children, despite the efforts of the Girondists to save their lives. They were guillotined a newly invented device for execution. An attempt was made to substitute Christian church services with the worship of "reason". On the whole, the Convention opposed such extreme measure as the abolition of Christianity and upheld the freedom of conscience.



"Execution of Louis XVI" by Georg Heinrich Sieveking, 1793

To exercise executive power, several committees were formed under the supreme control of the Committee on General Security (Police Affairs) and the infamous Committee of Public Safety, responsible for the assassination of Marat by the royal fanatic Charlotte Corday and execution of Danton for corruption and alleged correspondence with the enemy, Robespierre rose to power. He had to cope with foreign invasion and a full scale civil war in the western provinces. Robespierre then instituted rigid centralization of government and established the Revolutionary Tribunal to mete out summary justice to spies, traitors, and other "enemies of the people". The Girondists were kicked out of the Convention by force, thus the notorious and horrendous "Reign

of Terror" began and lasted for about 11 months: June 2, 1793 to July 27, 1794. Among the victims was Robespierre himself who made the mistake of denouncing "public enemies" within the National Convention itself without mentioning names. But by this act, he sealed his own doom.



Carmelite Sisters of Compiègne, killed during the "Reign of Terror"

Unfortunately, many priests apostatized and helped in the horrendous work of the Revolution. Among them were Gobel, the constitutional bishop of Paris, who replaced his miter with a beret; the Oratorian Fouche and the secular priest Lebon were distinguished for their cruelty. Talleyrand participated in numerous major crimes. Hundreds of priests were murdered and thousands of lay people suffered the same fate just by professing their religion. The following nuns were martyred:

32 Ursuline nuns of Orange

11 nuns of Valenciennes

16 Carmelite nuns of Compiègne



Deification of "Reason"

Crosses and images were destroyed. Sacred vessels were stolen. Bells were taken down from the towers. The Gregorian Calendar was replaced by the new republican one, making September 22, 1792 as the start of the new era. The worse was the enthronization of an actress on the main altar the Notre Dame of Paris, representing the Goddess Reason, to receive the homage of the people and later brought around the streets of Paris in a procession. The churches in France were all closed.

Very soon, a reaction started. This movement started with a group called "the Golden Youth". These were young men of the army who fought in the frontiers, not knowing what was happening in Paris. They had their own mind and decision. They were all fearless and united their hatred for the Jacobins who were then executed under what was called the "white terror".

E. The Directory

The first task of the "Golden Youth" was to kick out the anarchists and made the Convention work. The Convention abolished the infamous Revolutionary Tribunal and the other Committees. Political prisoners were set free and many exiled priests and nobles were allowed to return. Then the Convention established a new executive in the form of a Five-Man DIRECTORY and provided

for new legislative bodies: Council of Senators - 250 Members of more than 40 years old, and the Council of Five Hundred - composed of 30 years old and above. A popular uprising was provoked by the Convention's attempt to force the election of two-third of its own members to the new Councils. In this occasion, a young corporal of the artillery, Napoleon Bonaparte fired his famous "whiff of grapeshot" to break up a Parisian mob and saved the day for the entrenched politicians.

The Directory's rule was weak, venal and unpopular. It was a period of agitations and setbacks. Moral Decadence returned. In Paris alone, 600 dance halls were opened. The "*nouveau riche*" spent their money prodigally while the poor people suffered miserably. In 1799, the threat of bankruptcy and economic collapse brought back the Jacobins to power, who promptly frightened the moneyed people for levying taxes on capital. The conservative Directory sought a military dictator. After two generals disappointed the Directors, Napoleon Bonaparte was chosen. In a narrowly successful coup d'état of November 9, 1799, Napoleon used troops to disperse the elected representatives of the people and made himself supreme under the title of "First Consul".

Digression: Five Forms of Government: 1. National Assembly, 2. Legislative Assembly, 3. National Convention, 4. The Directory, 5. Consulate.

CHAPTER II - The Church and Napoleon

A. The Consulate

When Napoleon took over the reign of the government, most of France lay in ruin, especially the west, which was truly a place of devastation where commerce and industry were paralyzed. It was obvious that after 10 years of Revolution, the people were tired of bloodshed and miserable



Napoleon Bonaparte

life. Napoleon promptly realized that without religious peace, there could be no internal peace. He also understood that to obtain religious peace, he had to restore Catholicism, abolish Civil Constitution of the Clergy and to open negotiation with the Pope. Without wasting time, he put into action his plans. After the victory at Marengo, he convened the clergy in Milan and requested Cardinal Martiniana to present to the Pope his proposal.

It was not easy however, because his proposal was met with many enemies:

1. The emigrants wanted the return of the Bourbons in the person of Louis XVIII.
2. The constitutional clergy wanted to preserve their present conditions.
3. The clergy who remained faithful because they wanted to get back to their former positions before they were dispossessed.
4. The councilors of Napoleon, most of whom were Jacobins and new philosophers because they looked at it as a return to the old religious fanaticism.

But Napoleon imposed his will over all, and on July 15, 1801, the Concordat with Rome was signed and was ratified by Pope Pius VII three months after. For a time, the Concordat was endangered, but thanks to the politics of Cardinal Consalvi, it was pushed through. Joseph Bonaparte, brother of Napoleon, signed the document in behalf of France.

B. The Concordat and the Organic Articles

The fundamental points of the Concordat were:

1. The recognition of Catholicism as the religion of the majority of the French people.
2. The division of France into 10 archbishoprics and 60 bishoprics with division into parishes.
3. Recognition on the part of the Pope of the nationalization of Church properties, for the tranquility of those who were now in possession.
4. Concession to the government the canonical privileges enjoyed by the old regime, namely: the bishops before they could be installed must take an oath of fidelity to the government at the hand of the Consul, while the parish priests must do the same at the hand of lesser officials assigned for the purpose.

5. Both parties agreed that the Constitutional bishops (those who took the oath of fidelity during the Revolution) as well as the reactionary bishops (those who remained faithful to Rome) should be disqualified from accepting new dioceses. Thirty-six reactionary bishops refused to resign from their former Sees. They escaped to England and Germany. The Pope thereby published a Bull for the suppression of 135 old bishoprics in France. Thus, they could not do anything but resign. Two insisted, and one of them founded a sect of dissidents called the “anti-concordatists”, but later, it failed.

Although the Concordat was signed July 15, 1801, it was not promulgated until April 8, 1802. During that space of time, the Pope occupied himself by convincing the old bishops to resign while Napoleon was occupied with the approval of the Concordat by the Legislative body.

In the publication of the Concordat, Napoleon committed a vile and malicious act by publishing as part of the Concordat the infamous 77 Organic Articles in which the abuses of Gallicanism were repeated. The Pope protested but to no avail. The articles reiterated:

- a. The inspection by the civil government of all papal documents coming from Rome.
- b. All communication with Rome were subject to the civil government.
- c. Bishops and priests were to be considered as mere functionaries of the civil government.
- d. The exercise of jurisdiction of bishops and priests were limited by the civil government.
- e. The official recognition of all Protestant sects and the Jewish religion.

A great Act of Thanksgiving was held at the Notre Dame of Paris where the Pope was represented by Cardinal Caprara. But from the beginning new difficulties arose. Napoleon insisted in admitting 12 Constitutional bishops against the agreement. For the sake of religious peace, the Pope gave away. Many historians looked at these acts of Napoleon as making the Church in France dependent on the State. In spite of these, the Concordat was a great step for the Church. It ended the Constitutional schism and restored liberty to Catholic cult and the Church began strengthening itself. The Concordat lasted until 1905.

C. The Empire, The Coronation of Napoleon

On May 18, 1804, the French senate proclaimed Napoleon as Emperor and declared the dignity hereditary in his family. This resulted from the plebiscite of 3.6 million pro, and only 2,500 contra. Ambition and pride made Napoleon dream of a coronation that would surpass that of Pippin and Charlemagne. No one could make the anointment and coronation more praiseworthy and prestigious than the Pope. He immediately invited the Pope. First with great courtesy, later with threats, informing the Pope that unless he accepts his invitation within 5 days, he would annul the Concordat and take serious steps. Pope Pius VII called several Cardinals for consultation. After weighing the circumstances, finally the Pope accepted, but not without repugnance.

On December 2, 1804, the solemn coronation took place at the Cathedral of Notre Dame in Paris. There, once more, the despicable and proud character of Napoleon came to the fore. After the liturgical anointment, the Pope was about to take the crown and place it on Napoleon's head when Napoleon waved aside the Pope, took the crown and placed it on his own head, then, he proceeded to crown his wife, Josephine. This was an insult, an ugly affront to the Holy Father who travelled so far for this event only to be brushed aside. In the "Memoirs of Cardinal Consalvi", we come to know some details of the incident. The Pope was made to wait for 1 ½ hours before the ceremony. Napoleon made sure that he always stood on the right side of the Pope, making the spectators see that he was superior to the Pope.



Coronation of Napoleon as Emperor

The Pope's decision to go to Paris for this event was for the peace of the Church in France more than to crown Napoleon, and he was met with success. Many of the Constitutional Clergy were reconciled with the Church. Several religious congregations were officially recognized.

D. The Imprisonment of Pius VII, The Divorce of Napoleon

Napoleon organized a continental blockade against England to produce economic crisis in that country. By force and by fear, he was successful in forcing other European countries to join him in this blockade. Making use of his title of Emperor, he crossed over to Italy and asked the Pope to sever relations with England. The Pope refused to leave his neutrality. Immediately, he occupied the Papal States, invaded Rome and made the Pope and his cardinals prisoners in the Quirinal palace for 14 months. Later, he annexed the Papal States annulling the "Donation of Pippin". Pope Pius VII published the Bull "Quam Memorandum" excommunicating Napoleon. This made Napoleon to comment: "The excommunication of the Pope cannot let the fall the guns from the hands of my soldiers." The Emperor then ordered the attack of the Quirinal Palace by General Radet, who forcibly took the Pope in a well guarded carriage and brought him to Savona (North Italy), where separated from the Cardinals, he was held *incommunicado*, without books, papers, or pen. The pope refused to do any official act. He refused the offer of Napoleon of two million Franks if he renounced the Papacy and transfer the papal court to Paris. He also rejected the canonical institution of 23 bishops presented by Napoleon.

At about this time, a delicate incident took place that was to worsen the situation of Pope Pius VII. Napoleon desiring a male heir to whom he could pass his imperial title and the territories he conquered, planned to divorce his wife Josephine who was sterile. On the part of the civil government, it was easy because the Civil Law had allowed divorce by mutual consent. There were however, two provisions that presented difficulty: that the woman should not be more than 45 years old and that divorce should not be granted to members of the imperial family. Josephine was over 45 but consented by force. As for the other provision, Napoleon prevailed over the Senate to approve his divorce.

On the part of the Church, his plan was met with serious obstacle. The Pope refused to annul his marriage for lack of serious reasons. Napoleon went around the various matrimonial courts in France, without considering that marriages of royalties were reserved to the Pope. These matrimonial courts erred by approving the annulment for lack of canonical form. It should be noted that on the eve of the coronation, it was discovered that Napoleon and Josephine were not canonically married. The Pope ordered Cardinal Fesch, uncle of Napoleon, to solemnize the marriage in private, without parish priest and without witnesses.

Some of Napoleon's advisers told him to follow what Henry VIII did in England, namely: separate himself from Rome, found a new religion and make himself the supreme head of that religion. In a spark of inspiration, Napoleon answered: "To found another religion, you have to climb another Calvary".

In Savona, when the Pope came to know this, he protested but to no avail. Napoleon immediately looked around for a suitable bride. On April 1 and 2, 1810, (Two days because of civil and canonical marriages) amid extraordinary pomp and pageantry, he was married to Princess Mary Louise, daughter of the Emperor of Austria. Among the 17 Cardinals present in Paris, 13 refused to attend the ceremonies as a protest for what had been done to the Pope. The following day, Napoleon exiled them out of France, depriving them of their pensions, their insignias, and they were told to dress in black instead of red. Thence, we had red and black cardinals.

E. Council of Paris, Concordat of Fontainebleau, Return to Rome

Because of the refusal of the Pope to approve the canonical appointment of the 27 bishops mentioned above, a National Council was convened in Paris according to the Civil constitution of Clergy. It was attended by 95 bishops, half of the hierarchy of France and $\frac{1}{3}$ of Italy headed by Cardinal Fesch. According to the plan of Napoleon, the bishops should be installed by the oldest archbishop or bishop, if the Pope refused his approval after 6 months. Surprisingly, the Council sided with the Pope. Disappointed, Napoleon dissolved the Council and imprisoned many bishops who were against him. Some were told to go back to their respective dioceses. Then he gathered those bishops who favored him and convened another Council. This time, without discussion, the Council approved the resolution that if the Pope refused to give his canonical approval, the 27 bishops would be installed by the Metropolitans. Misinformed, the Pope approved the resolution with the condition that the installation be done in his name. He did this for the good and peace of the Church in France.

Discontented of the restrictions and conditions imposed by the Pope, Napoleon desired to discuss the matter with the Pope personally. In June 1812, he had the Pope transfer to the Castle of Fontainebleau from Savona. The Holy Father arrived at Fontainebleau just when Napoleon was preparing his Russian campaign and the case could not be discussed until after the disastrous defeat of Napoleon on the Russian Front.

Digression:

It was winter when Napoleon attacked Russia. The Russian made use of the “scorched earth” tactic, burning everything: houses, barns, and other shelters along the way as they retreated. The advancing French troops were already far away from their supplies. The time came when Napoleon’s soldiers were dead tired, hungry, and cold because they could not find any food or shelter, or even wood to build a fire to keep them warm. They marched back to their headquarters and because of fatigue, hunger, and cold, the soldiers dropped their guns and hundreds of them died along the way. Thus was the saying of Napoleon proven wrong. He said “The excommunication of the pope cannot let fall the guns from the hands of my soldiers.”

Because of his disastrous defeat in Russia, Napoleon, less proud and more sincere, desired to end the differences between the Church and France. He had several discussions with the Pope in Fontainebleau, sometimes with respect and sympathy, sometimes, with rudeness and gross offense. From this discussion, the Concordat of Fontainebleau was signed (January 25, 1813) by which the Pope accepted the loss of the Papal States, the establishing of the Papal Court in Avignon and to have this decree approved only by the National Council. By this act, the Pope had sacrificed his rights which he had defended with so much sufferings and humiliation for many years.

When Pius VII was able to see his counselors, the black cardinals, especially Pacca and Consalvi, made him realize the mistake of the signing of the Concordat. Then the Holy Father, now weakened and old, declared null and void the Concordat which Napoleon had extracted from him, but too late, Napoleon had already published it as Law on February 13, 1813.

Finally, the events that took place were such that Napoleon had to get rid of his prisoner. He was resoundingly defeated at Waterloo (Belgium). He abdicated his empire on April 6, 1814, signing his abdication in the same Castle of Fontainebleau where he had imprisoned the Pope. Pope Pius VII triumphantly entered Rome on May 24, 1814. The following year, the Pope offered asylum to the Bonaparte Family exiled from France, and he wrote letters begging the different European heads of States to show clemency to Napoleon their old enemy and cruel persecutor.

Napoleon was exiled to the small island of St. Helen in the middle of the wide Atlantic Ocean, where he died after 6 years of cruel sickness and abandonment on May 5, 1821.



*From top to bottom: Entry of Pope Pius VII in Rome;
Battle of Waterloo in 1815*

CHAPTER III - The Unification of Italy

A. The Situation in Italy

Italy was divided into small states during the Middle Ages. It was successively dominated by Spain and Austria. Then they were formed into a republic by Napoleon I who desired to unify them and convert it into a French province. But with the Treaty of Vienna in 1815 ending the ambitions of Napoleon, they returned to their former states. Even the Papal States which was taken by Napoleon, was recovered for the Pope by the diplomacy of Cardinal Consalvi in that Treaty. In the north was the Kingdom of Sardinia, comprising Piedmont and Sardinia Island under the House of Savoy; the Kingdom of Lombardy-Venice; the Duchy of Parma; Duchy of Modena and the Grand Duchy of Tuscany. All these were subjected to Austria. At the center of the Italic Peninsula was the Papal States which extended from the Tyrrhenian Sea to the Adriatic and subject to the Pope. In the south was the Kingdom of the Two Sicilies, ruled by the Bourbons of Naples, descendants of Louis XIV of France.

The Treaty of Vienna did not only restore these 7 states, but it had restored them under an absolute regiment. This displeased the Italians who were already influenced by the liberal ideas of the French Revolution. These people began first to fight for Constitutional rule. Then, to form independent and united Italy. There arose continuous rebellion provoked by the secret society Carbonari, which was a kind of National Masonry with political and antireligious character. The rebellions in Piedmont and Naples in 1820 and those in the Duchies of Parma and Modena and in a great part of the Papal States, although severely punished by the Austrians, served as a model to be imitated by those in Rimini (1843) and in Calabria (1846). The reprisals only served to heighten the enthusiasm and heroism of the dissidents.

B. The Papacy from Pius VII to Pius IX

There were four Popes who occupied the Chair of Peter during this period of history, namely:

Pius VII (1800-1823) - He was imprisoned by Napoleon I for 5 years as we have seen above. But by the Treaty of Vienna, he returned triumphantly and ruled Rome and the Papal States which were returned to their former boundaries, except Venice and Avignon which were annexed to France. One of the things the Pope did was to establish diplomatic relations with the different nations in Europe as well as with the different states in Italy. He condemned the Carbonari, and restored the Jesuits throughout the world (1814).

Leo XII (1823-1829) - He renewed the condemnation made by Pius VII against Masonry, and returned the Roman College to the Jesuits.

Pius VIII (1829-1830) - He reigned for 20 months only, but he again condemned the secret societies.

Gregory XVI (1830-1846) - He had been the master-general of the Camaldolese monks and was a pope of singular energy. During the insurrection in the Legations and the Marche of Ancona, he asked the help of the Austrians to suppress the rebellion. But the French without being invited and out of envy for Austria, also came and occupied Ancona. Thus, since 1838, the

Papal States were protected by both the Austrians and the French. Gregory XVI refused to introduce reforms and in 1843, rebellion started again.

C. Pius IX and the Fall of Papal Temporal Power

Cardinal Giovanni Mastai Ferretti, bishop of Imola, was elected pope in 1846 and chose the name of Pius IX. He reigned for 32 long years, the longest reign so far, but full of problems and vicissitudes.

The moment he ascended the papal throne, the Italian patriots were divided into two groups: one group, openly republicans, followed the ideas of Mazzini and were opposed to the temporal power of the Pope and planned to proclaim an Italian Republic through a general revolution. The other group following the ideas contained in the famous book "The Moral and Civil Primacy of the Italians" by Abbott Gioberti, thought it was not necessary to destroy thrones, but to convert the existing monarchies into constitutional ones. Then unite all the states into one Italian Confederation of which the Pope serves as moral head and the King of Sardinia, the political and military head. The two groups, namely: the Revolutionary, also known as the "Italian Youth", and the Reformists, both believed that to make Italian unity a reality was the expulsion of the Austrians from Italy.



1. The First Phase - Pius IX, a man of soft character, intended to disarm the Revolutionaries by liberal means. As soon as he ascended the Papal Throne, he gave general amnesty to all political prisoners and prescinding from his minister Lambruschini he published a Constitution composed of a Council of Deputies chosen by popular election and a Council of Peers, nominated by the Pope together with the College of Cardinals, which had the supreme power to accept or reject laws.

The Reformists thought they had found the man they hoped for in Pius IX to fulfill their dreams, but they erred. Pius IX was a "liberal" pope in a better sense, more by temperament than by conviction. It was not long before he realized the impossibility of following the way indicated by the Reformists. Because the Pope refused to lead the Italian Confederation and because he refused to declare war against Austria, he lost his popularity. The hatred of the Reformists fell on Rossi, the Pope's minister, who was assassinated in November 15, 1848 by stabbing. The Pope himself was attacked at his Quirinal Palace and had to take refuge in Gaeta, asking asylum from the King of the Two Sicilies and seeking help from the Kings of France and Austria.

During this time, the triumvirate led by Mazzini, took over the government and proclaimed a republic in February 9, 1849. The churches were sacked by the followers of Mazzini and Garibaldi and all the church properties were declared nationalized. But the Austrians were victorious at Novara and occupied the northern part of the Papal States: Bologna, Romagna,

Marche, while the French under General Oudinot attacked Rome which surrendered on July 8, 1849. Thus ended the Italian Republic.

Pius IX entered Rome after an absence of 17 months. The revolutionary movement of 1848 failed like the other attempts, because they were met with forces of Austria and France. But once Austria and France became enemies, the Italian unity shall have been made.

2. Second Phase - The Revolutionaries could no longer expect anything from Pius IX who had become decidedly absolutist. These people then turned to the King of Sardinia who had maintained a constitutional rule and who seemed to be the only defender of political Liberalism and of national independence. King Victor Emmanuel (1820-1878) was then a very vigorous defender of Italian unity and he desired it for his own purpose. To gain his object, he counted on Cavour, his minister, a man of great intelligence and an audacious and flexible diplomat.

Realizing that the defeat of the Revolutionaries at Novara was due to the arms of Austria, Cavour decided to ask the help of Napoleon III of France. He was a friend of Italy and a believer of national independence. In an interview between Napoleon III and Cavour at Plombieres in 1858, it was decided that Napoleon would take charge of driving the Austrian forces from the Kingdom of Lombardy-Venice, and as a reward, Cavour would cede to France Savoy and Nice. Since then, the two allies did much so that war became inevitable. Franz Joseph, emperor of Austria declared war in 1859 but was defeated by the armies of France and Sardinia. He accepted armistice after the battle of Magenta and Solferino.

Napoleon III now backed out from his promise to free Italy "from the Alps to the Adriatic Sea". The French gave Victor Emmanuel only the Kingdom of Lombardy, but not Venice. Thus, defrauded, Cavour and his party, free from the Austrians, turned toward central Italy. Helped by the forces of Tuscany, Parma, and Modena. Later, he also annexed the Kingdom of the Two Sicilies and the northern part of the Papal States (1860).

Pius IX had to defend himself. After excommunicating all the usurpers of Church properties and having been abandoned by the other nations in Europe, he directed his personal defenders. An army of volunteers from different Catholic countries was organized under the command of the French General Lamoriciere. Despite his bravery and leadership, the papal volunteers were defeated at Castelfidardo on September 18, 1860 by the Sardinian Army which was 8 times more numerous. Lamoriciere who refused to cross enemy lines to reach Ancona was defeated after 10 days. On March 19, 1861, Victor Emmanuel was proclaimed King of Italy.

The insignificant king of Sardinia who three years before ruled over 5 million subjects, now ruled over 22 million people. In spite of this, there remain Venice and Rome to conquer. Venice, however, was taken in 1866 with the help of William I, king of Prussia, who came to help the Italian and Prussia would be fatal to his crown and to France.

D. Roman Question

To complete the unification of Italy, there remained only Rome. But Rome was something more than an Italian city. It was, before anything else, the capital of Catholicism and the common patrimony of all Catholics. Besides, Catholics believed that temporal authority was necessary for

the exercise of spiritual power, and that the possession of Rome was indispensable for the independence and freedom of the Pope. If Rome becomes the capital city of Italy, the Pope would become a simple Italian bishop, more or less dependent on the King of Italy. This opinion was common especially among French Catholics supported by their Empress. So, when Garibaldi and his forces were prepared to attack Rome, Napoleon III sent his forces under the command of General Failly. These people helped the Papal volunteers defeat Garibaldi at Mentana on November 3, 1867.

But three years later, the French troops had to withdraw from Italy because of the Franco-Prussian War. Victor Emmanuel took advantage of this withdrawal and attacked Rome. On September 20, 1870, after 5 hours of bombardment, the troops of Victor Emmanuel entered the Eternal City through a breach at the Porta Pia. The unification of Italy was a reality!

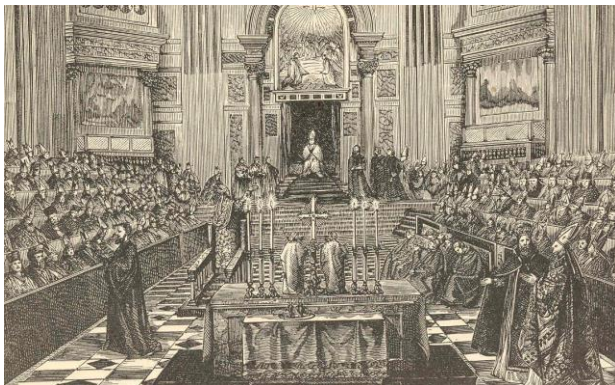
From this moment on, Italy became a great nation. But it is not totally constituted like other nations. From the Alps to the southern tip Sicily, it is not all Italian territory. At the center of the Italic Peninsula is a Palace surrounded by a garden. It is the dominion of Peter. Into it the King of Italy can not enter. The complaint of the “immortal old man” resounds without end like a bell above Rome. To what does it serve, if there would always exist the Roman Question?

E. The Loss of Papal Temporal Power; The Law of Guarantee

After the annexation of Rome to the Kingdom of Italy, the Pope had nothing except the Vatican, St. John Lateran and the Villa Castel Gandolfo, a few miles south of Rome. To calm the feelings of the Catholic world, King Victor Emmanuel, desirous to assure the freedom of the Church and the independence of the Roman Pontiff caused the Parliament to vote for the Law of Guarantee in May 1871. This Law declares the following:

1. Declaration of the holiness and inviolability of the person of the Roman Pontiff.
2. Recognition of his independence in the Vatican Palace with all rights and honors of a sovereign.
3. Offering of annual support of 3,225,000 Francs.
4. Assurance of the liberty of the Conclaves and of the Councils that may be held in the future.

F. The Vatican Council I



One of the crowning glories of Pius IX was the holding of the First Vatican Council. It was opened in 1869 attended by about 800 bishops and other prelates. Four public sessions and 89 general meetings were held between December 8, 1869 and July 7, 1870. The Council defined the papal primacy and infallibility in a dogmatic constitution on the Church. It also covered natural religion, revelation, faith, and the relation between faith and reason in a

dogmatic constitution on the Catholic Faith. Because of the war of the Italian unification, the council was suspended and was adjourned October 20, 1870. There was no solemn closing of the Council.

G. The Subsequent Popes

Pius IX (1864-1878) - Pius IX refused to accept the Law of Guarantee and enclosed himself as a prisoner in the Vatican. Instead of the annual support offered by the Law of Guarantee which he refused to receive, he preferred the alms of all the faithful Catholics in the world called "Peter's Pence" to attend to his needs and those of the whole Church.

Leo XIII (1878-1903) - Joachim Pecci, who took the name of Leo XIII, was the successor of Pius IX. This Pope took the same attitude. He protested with no less force against the usurpation of the temporal power and against the Law of Guarantee. He prohibited the Italian Catholics from taking part in national elections. He prohibited the foreign sovereigns to visit the King of Italy. Despite this prohibition, he was considerate with the foreign rulers avoiding conflicts and lived in harmony with them.

St. Pius X (1903-1914) - Guiseppe Sarto who took the name of Pius X, was the successor of Leo XIII. He followed the same policy as his predecessor, but permitted Catholics, in some circumstances, to take part in the national elections.

Benedict XV (1914-1922) - This Pope renewed the protest of his predecessors against the usurpation of the Papal States. He complained for an international solution for the "Roman Question". He also permitted the Catholics to take part in national elections which resulted in the formation of a popular party that won 100 seats in the election of 1919. (Giacomo della Chiesa)

Pius XI (1922-1939) - Achille Ratti was elected Pope on February 6, 1922 and took the name Pius XI. He gave his first blessing "*Urbi et Orbi*", not like Leo XIII, Pius X and Benedict XV who gave it from the interior Loggia of the Basilica, but from the exterior Loggia, like Pius IX before the usurpation of the Papal States. This return to the old practice was interpreted as a reconciliation between the Vatican and the Quirinal, which is now a government building. An important press release and the Encyclical "*Ubi Arcano*" (December 23, 1922) reiterated the Pope's intention of preserving the inviolable rights of the Church and of the Holy See.

CHAPTER IV - The Church in England

A. The Situation in England and Ireland

We have seen how under Charles II of England, the Bill of Test prohibited all Catholics from public and military offices. The English Catholics, without political right, were in fact placed in the margin of the Law. They were second class citizens in their own country. This situation lasted until towards the end of the 18th century when the number of Catholics did not reach 100,000.

On the other hand, the Irish Catholics, in spite of being in the majority in their own territory, did not enjoy a better position. Expropriated by the “landlords” and obliged to cultivate as farmers the land which formerly belonged to them, they lived like exiles in their own land. They were excluded from political life and had to pay tithes to the Protestant clergy.

B. The Emancipation and its Causes

Many were the causes that brought about the changes in the situation in England and Ireland:

1. The war of Independence in America (1776-1783)
2. The French Revolution that spread liberty and equality which awakened the consciences of the English Protestants.
3. The contact of English people with French immigrants, priests and the religious, changed the prejudice into tolerance and ended the hatred against Papism, whereas before, the cry was “No popery”.

In 1791, the Decree of Tolerance was published in favor of the Catholics. By this decree, the Catholics were given the freedom to exercise their cult, to open schools and to occupy some minor offices in the government. Two years later, the Irish obtained the right to vote, but not satisfied with this, they rose in rebellion. This made the English take back the Parliament it had granted to the Irish by the Act of Union in 1800 by which the English and the Irish Parliaments were joined, taking from the Irish their autonomy. But the Irish revolted against this tyranny. After they obtained the right to vote, they demanded the right to be elected.

Minister Pitt promised them these concessions, but King George III rejected it. So the Irish, under the leadership of the great patriot Daniel O’Connell began a long campaign which ended with the Emancipation of both the Irish and English Catholics.

O’Connell founded the Catholic Association which took an active part in the election of 1828, winning for O’Connell a seat in the Parliament. Since O’Connell was Catholic, his election was annulled, but because of public opinion, Robert Peel, the minister of Interior, caused the Bill of Test to be granted the Catholic equal rights with the Protestants. This Bill decreed that Catholics can elect and be elected; it also suppresses the oath contrary to Catholicism. The Bill of Emancipation was voted by the House of Common and the House of Lords in 1829. O’Connell and his companions were able to join the Parliament.

C. Oxford Movement

The repeal of the Bill of Test could be assigned as the landmark decision that marked the beginning of an intense conversion to Catholicism. The center of the movement was the University of town of Oxford. The leaders were Dr. Pusey professor of Oxford University and the English scholar John Keble. The movement was called Tractarianism, because of the large number of tracts or pamphlets that they printed. Later the Tractarians were joined by John Henry Newman, parish pastor of St. Mary in Oxford.

At the beginning, the purpose was not to approach the Catholic church, but that the Protestants were envious of the result of the Bill of Emancipation and were discontented of the complacency of liberal politics which granted so much concessions to the Catholics. So the prime purpose was to reanimate the established Anglican Church and return it to its old splendor and vitality.

They began to study the history of the primitive Church. They planned to remove all elements which did not belong to the ancient church, or that they were introduced after Henry VIII. They systematically began to study the ancient Patristic Literature. The studies they made on the primitive Church led them relentlessly toward Catholicism. Some of them were afraid and they left the group. But the others persisted. We have to add here that about this time, the future Cardinal Nicholas Wiseman, born in Spain of Irish parents, held a series of conferences addressed to the Protestants about the principal doctrines of the Catholic Church, which served as one of the factors that led to the conversions of many.

In 1843, John Henry Newman resigned his parish and retired to Littlemore about 2 miles from Oxford, where he spent his time in prayers, meditation, and study. He particularly meditated on the question which became the object of his work: "History of the Development of Christian Doctrine". On October 8, 1845, he renounced Anglicanism and in the following year, he was ordained priest in Rome. His conversion was preceded by his disciples Ward and Dalgairns and was followed by hundreds, among them were Frederick Faber, Henry, and Robert Wilberforce, G.K. Chesterson, Christopher Dawson and the illustrious and future Cardinal Henry Edward Manning.



Converted in 1851, Manning instituted the Oblates of St. Charles Borromeo in England, was made Archbishop of Westminster in 1865 and founded the Catholic University of London in 1874. Great was his social influence that in 1889, he ended the strike of the Dockers in London.

Dr. Pusey was left alone among the great initiators of the Movement and he continued to work for the reform of the Anglican church, taking from the Catholic Church those which referred to dogmas and the rites, hoping that his work would end in the union of the Anglican Church with the Catholic Church. Lord Halifax also worked for the same end.

Pope Leo XIII thought of this union. It was hoped that the two churches would be united once Rome recognized the validity of the Anglican ordinations. But on September 15, 1896, Leo XIII published the Encyclical "*Apostolicae Curae*" in which he affirmed that the Anglican ordinations were null and invalid.

Since then, the Oxford Movement had become two groups: 1. Those who frankly were ordained to the Catholic Church; 2. The Puseyist group with Catholic tendency, which was called the High Church because it admitted all the principal rites of the Roman Church in Holy Mass, in Marian cult, in cult of the saints, and in auricular confessions. The second group was later attacked by the Low Church and by the Wide Church which had rationalist tendencies.

This return to the Catholic fold was so important and rapid that Pope Pius IX deemed it wise to restore the hierarchy in England. In the Papal Brief "*Universalis Ecclesiae*", the Archbishopric of Westminster was restored whose titulars were Wiseman, Manning, Vaughan, Bourne and Hinsley with 12 suffragans. This act of the Pope made Anglicans to rise in revolt and the English Parliament prohibited the Catholic bishops to take the title of any episcopal city of the Anglicans and prohibited them to wear ecclesiastical vestment in public, except inside their own churches. But slowly, this effervescence calmed down and the Catholic Church progressed in England. World War I (1914-1918) was a cause of the numerous conversions - more than 50,000. In 1908, the 19th International Eucharistic Congress was held in London with great success.

Scotland followed the example of England and Leo XIII created in 1878 two Archbishoprics: Edinburgh with 4 suffragans and Glasgow. In 1935, a Eucharistic Congress was held in Edinburgh in spite of the violent protests organized by the Protestants.

This is by no means the end of the study of the Church History in Modern Times. There are so many events that had been recorded for the purpose. In fact, every tick of the clock is another moment in Church History for this period. The Modern Times still goes on. No one will make us know when the end would come, and no one will tell us what the name of the next period of the Church History will be.

"AD MAJOREM DEI GLORIAM"
